DEC 20 1909

IN THIS NUMBER: | A NEW SARTOR RESARTUS

THE NAUTILUS

January, 1910

Then away with
longing

And Ho! for
Labor!

And Ho! for
Love!

Each one for his
neighbor.

For a life of labor

And study

And love

Is the life that
fits for

The Joy Above.

See Table Contents, page 5

Published by
ELIZABETH TOWNE
HOLYOKE, MASS.

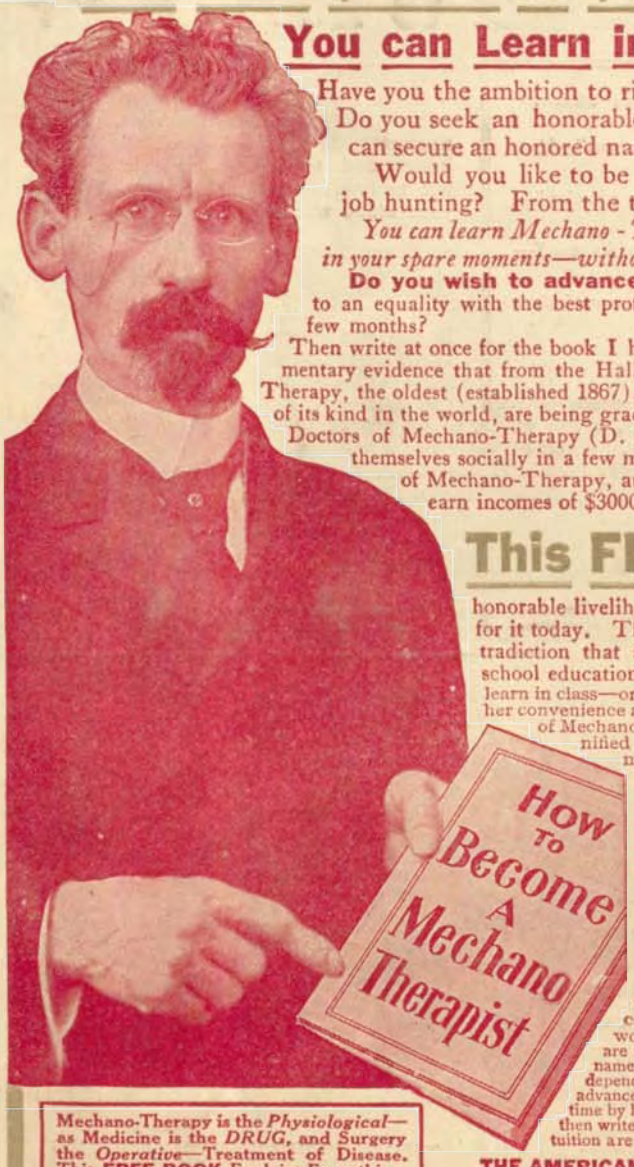
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P. W. Dyment, M.-T. says: In my year's practice I have never given a single examination for less than $2.50, and the most was $5.00. I have never treated a single case less than fourteen treatments for $25.00, and the greater part have been $2.00 straight. It is just as easy for the M.-T. D. to get $5.00 as it is for the M. D. to get $2.50 a treatment.

Dr. W. F. Leslie, M.-T. writes: Please send me one of your college buttons. I enclose money order for same, and also wish to become a member of the State and National Associations. I am glad to see our school doing so well, and will do all I can for the school. I am making from *$10.00 to $15.00 a day and work seven days a week.* I am busy *all* the time, and am sending patients to Dr. W. R. Skellenger, M. T., and the sanitarium, so you can see what a lot I have to do.

Rufe Waldo Thornton, D. D. S., D. M.-T., Ex-President State Dental Society, says: I treated successfully a case of prostatic trouble when a specialist had recommended an operation. The party is satisfied that the cure is permanent.

I treated with perfect success a case of adipose abdomen, to the very great gratification of my patient. I treated, several months ago, a case of sciatica, with entire relief of pain and symptoms, which have shown no return. I treated some minor ailments which yielded so promptly that one could hardly believe his own senses.

I was satisfied from the course that it was built on a solid foundation and scientific basis, but from what I have seen I am doubly convinced.

The Addresses of the Above Graduates Will Be Furnished Upon Request

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JAN 4 1910

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HOLYOKE, MASS.

PRICE 10 CTS.

NEW THOUGHT CENTERS.

Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

ASPEN, COLO.—Matilda L. Ross, 736 East Cooper Avenue.
BOSTON, MASS.—The Metaphysical Club, 923 Huntington Chambers, 30 Huntington avenue.
BOSTON, MASS.—The Similar Business Building Service, 302 Tremont street.
BOSTON, Mass.—Smith and McCance, 38 Bromfield St.
BRUNSWICK, G.—Co-operative Book and Subscription Agency, R. S.
BATTLE CREEK, Mich.—Phillis Champagne, care Macfadden Sanitorium.
CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.
CHICAGO, Ill.—The Progress Co. 515-519 Rand-McNally Building.
CHRISTCHURCH, New Zealand—Ida M. Bruges, Fendalton.
DENVER, Col.—Dr. Alexander J. McL. Tyndall, 920 14th street.
FRESNO, CAL.—Mrs. L. F. Sanders, 944 O. street.
HARROGATE, England.—Talisman Publishing Co., 590 Station Pde.
HELENA, MONT.—Mrs. S. J. Ramans, 1052 N. Ewing street.
KINGSTON, JAMAICA, B. W. I.—Hale's Popular Variety, 50 Luke Lane.
LONDON, England—Higher Thought Center, 10 Chenston Gardens, W.
LONDON, England—L. N. Fowler & Co., 7 Imperial avenue, E. C.
LONG BEACH, Cal.—Mrs. S. F. Comley, 14 American avenue.
LOS ANGELES, Cal.—Metaphysical Library, 631 Grant Bldg., 355 South Broadway.
LOS ANGELES, Cal.—Occult Book Co., 223 Mercantile Place.
MELBOURNE, Australia—Miss E. R. Hinge, 178 Little Collins street.
NEW YORK CITY—New Thought College Free Reading Room, 1 Carnegie Hall, ground floor.
NEW YORK CITY.—Roger Bros., 429 Sixth avenue.
OAKLAND, Cal.—Rest Reading Rooms, 719 14th street.
PITTSBURG, Pa.—Dr. H. Lewis Belknap, 823 Wood street, second floor Wilkinsburg Station, P. O. Box 174.
PORTLAND, Ore.—W. E. Jones, 291 Alder street.
PROVIDENCE, R. I.—S. C. Dunham, 104 Olney street.
RICHMOND, Va.—M. E. Davison, 3002 E. Clay street.
SANTA BARBARA, Cal.—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
SHANGHAI, China.—International Subscription News Co., J. Thompson, Mgr., American P. O. Box 922, 5a North Soochon Road.
SPOKANE, Wash.—Spokane Book and Stationery Company, 114 South Post street.
ST. LOUIS, Mo.—Dr. Beverly, 3500a, Franklin avenue.
ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.
ST. PAUL, Minn.—Ida Willius Goldsmith, 409 Laurel avenue.
SAN DIEGO, Cal.—Loring & Co., 703-705 Fifth street.
SAN DIEGO, Cal.—J. C. Packard, 925-927 Fifth street.
SAN FRANCISCO, Cal.—Olivia Kingsland, care of Theosophical Society, 1472 Golden Gate avenue.
SAN FRANCISCO, Cal.—Occult Book Co., 1141 Polk street, near Sutter.
SEATTLE, Wash.—Thomas A. Barnes & Co., 1222 Third avenue.
SEATTLE, Wash.—W. H. Wilson & Co., 903 Pike street.
SPRING VALLEY, Minn.—Mrs. Rose Howe, Box 165.
SYDNEY, Australia—Progressive Thought Library Co., 5 Moore street.
TOLEDO, Ohio—Progressive Book Co., 417 Adams street.
TOLEDO, Ohio—Mrs. Anna L. Stoeckly, 622 Navarre avenue E.
TORONTO, Can.—W. H. Evans, 488 College street.
VALAPARAISO, CHILE, S. A.—Georgina Hammerton, Carilla, 271 P. O. B.
WASHINGTON, D. C.—Oriental Esoteric Center, 1443 Q street, N. W.
WILLIMANSETT, Mass.—Mrs. S. A. Emerson, 30 Emerson street.
WINNIPEG, Man., Can.—Prof. R. M. Mobius, 494½ Main street, Suite 1.
WIMBLEDON, S. W., England.—Power Book Co.
YOUNGSTOWN, O.—Flora G. Whiteside, 108 West Wood street.

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LIST OF BOOKS

BY ELIZABETH TOWNE.

PRACTICAL METHODS FOR SELF-DEVELOPMENT, SPIRITUAL, MENTAL, PHYSICAL.
240 pages on antique paper, new half-tone of the author; well bound in cloth; **price $1.00.**

THE LIFE POWER AND HOW TO USE IT.
256 pages, well bound in vellum cloth, with autograph picture of author. Latest book by Elizabeth Towne. **Price $1.00.**

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HEALTH AND WEALTH FROM WITHIN. By William E. Towne.
Cloth bound, half-tone of author, 156 pages. **Price $1.00 postpaid.**

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A "birthday book," "year book" and "every day book" combined. Gives zodical sign, precious stones, colors, flowers, musical composers, and special sentiment for every month, with appropriate quotation for each day of the year. A little beauty, heavy finished paper, rich red silk cloth stamped in white leaf, 130 pages and blank pages for further sentiments. Size 4½x8 inches. **Price, $1.00, postpaid.**

Any of these books sent postpaid on receipt of price. Order of

ELIZABETH TOWNE, Holyoke, Mass.

Nautilus News.

By the Editors.

Here's to You!

Here's a Merry Christmas week to you, followed by a Happy, Useful New Year full of Good Growing in Grace and Gumption, in Inspiration, in Aspiration, in Realization.

And here is the best number of *Nautilus* we know how to make, just to start the good things going for the year.

Isn't that an inspiring experience of Dr. Stockham's on the healing power of non-resistance? Isn't our new Jessica Reynolds sweet, and level-headed on the dress question? Isn't Wattles right? Don't Katherine Quinn and Thomas Dreier start us right on the money question? And isn't *everybody* just the best ever? I think so as I read them over!

And I have just sorted over our good things in the safe and decided what to give you in February number. They are *almost* better than the ones in this number! No doubt a goodly number of you will call some of them *better*—because they will happen (?) to fit in with personal needs.

By the way, do you notice how we get your wants by wireless? So many, many times I receive letters requesting articles on certain subjects *upon which I have just been writing*, or accepting somebody else's writing. Do I get your thought? Or do you get mine? Or do we both answer to some definite cosmic urge? It's an interesting problem.

For February Number.

In our February number there will be another special article on healing methods, a most practical one by Julia Seton Sears, M. D.—*if* she gets it here on time! She is lecturing now, and learning new things about healing.

If her article is not on time you shall have a splendid one on "The True Way to Health, Happiness and Prosperity," by Frances Willard Day. *Maybe* we can get them both in.

From Frank Andrews Fall there will be something that ought to make us all resolve never again to tell our troubles!—never have any to tell! "On Being a Good Sport" is the name of the article. Don't miss it.

To cap that you shall have "The Habit of Triumph and Victory," by our Adelaide Keen. And "Psychology of the Family," by Eva E. Mahler, a new writer whom you will welcome. And "The Moral Value of Catastrophes," by Cora Linn Daniels whose article on "Organized Thought" charmed our readers.

And another new writer, Ethelind Lord, will make her bow and tell us some most suggestive things about "The Four Fates and the Future." Swami Vyavananda will tell of "Brahminism, its Scope and Meaning." And Wallace Wattles, and Thomas Dreier, and Edwin Markham, and William and others, will add more weight, wis-

(*Continued on Page 2.*)

FOR THE NEW YEAR

Resolve to get acquainted with the wonderful Therapeutic and Food values of a good EXTRA Olive Oil—Pure and genuine.

Doremus & Company's

Special Quality FINE OLIVE OIL

Is all that—all that the name implies. A Guaranteed, Pure, EXTRA Olive Oil of Special, Finest Quality. It is Especially Selected and Imported by us Exclusively for its Superior Medicinal and Health-fulfilling properties. Nature's remedy for Stomach Trouble and Constipation. A tablespoonful before meals and retiring will relieve the most severe case.

Unsurpassed as a food dressing—particularly salads.

Elizabeth Towne says:—

Your "Special Quality" of olive oil is so sweet and delicious as any I have ever tasted, and it looks like liquid sunshine. It ought to help those on the cottonseed oil imitations that come to us with gorgeous foreign labels.

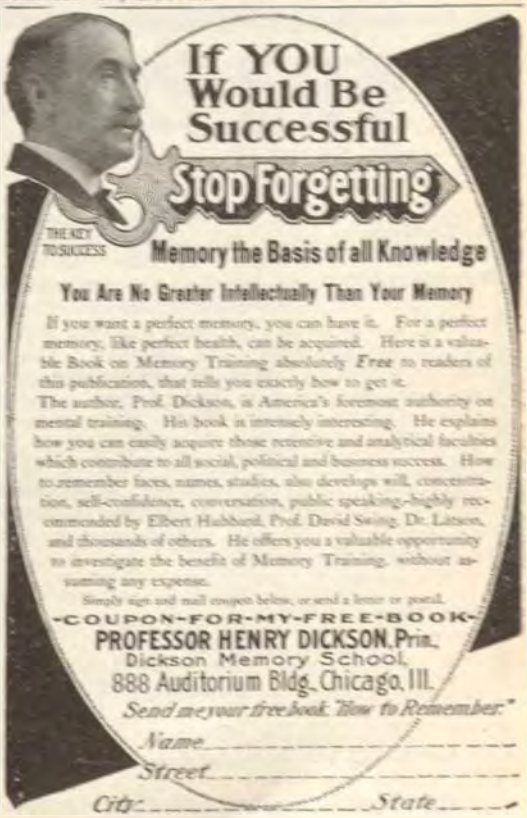
1 quart can or large bottle $1.00; 1 gallon can $3.50; case of 4 quart cans or bottles $3.75; case of 2 ½ gallon cans $10.00. Trial bottle 20 cents postpaid. Correspondence invited.

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(Continued from Page 1.)

dom and power to our good February number.

While Elizabeth writes on "The Facets of God," "Man and Evolution," "If You Are Critical," "Desire," "Counter Desires," and a dozen other subjects that came by wire and wireless.

A Luther Burbank Number.

Our February number will do special honor to the American "wizard" of horticulture, Luther Burbank. There will be a short story of him and his work, written by his sister and another. There will be editorials about his work, with his own personal views on several new thought subjects upon which the editor has been corresponding with him. Then there will be another special view of his work in that "Four Fates and the Future," by Ethelind Lord. And a portrait of Luther Burbank and—but, wait and see! Don't miss it, nor let your friends miss it.

Our New Cover.

How does our new cover please you? The design is the work of Mrs. Marjorie Haviland Shattuck of Syracuse, N. Y., and the color scheme is likewise hers. There are the shields which are able to quench all the fiery darts of the wicked—if there are any wicked left!—there is the tree of knowledge, and the vine that is ever reaching out in growth and development. And there are the two nautilus shells that represent man and woman, growing by realization and doing, turning even adverse winds to beautiful results, building more stately temples for all souls. Then the colors: brown, the earth color, shading into orange and yellow, the color of sensation, blessing, joy, the sun, the center, represents physical sense giving place to spiritual sense of new heavens and new earth.

Laying Up Thanks.

Note the special offers of *Nautilus* subscriptions with premiums and free back numbers on pages 72 and 79 of this magazine—to make it easy for you to send your friends holiday gifts that bring joy twelve times a year, and who knows how much good for the rest of eternity.

And we are keeping open the special offer of three subscriptions for the price of two, $2.00, in case you prefer that to the premium offers.

Don't hesitate to send *Nautilus* to your friends who may be very little interested in new thought at present. I wish you could see the letters we get from people who say they were not at all interested in the first half dozen copies they saw, but now they wouldn't live without it! Those who can't read *Nautilus* soon cry for it if they have the chance! It's a habit, and a mighty good-evolving one. Thousands of our readers lay up thanks for themselves by introducing it. Hence our pleasure in offering special inducements.

"Your Character."

Our new "Your Character" book that my lady daughter Catherine and my husband William and I put our heads and hearts together to produce (William's mother, and my son Chester out in Portland are the only two of the family who hadn't a pen in it!), is making quite a hit.

See what our Florence Morse Kingsley says about it:

"Whether or not one can evolve from their inner consciousness any real belief in astrology—I for one can't—it is great fun to own a birthday book, and hear your friends disclaiming the qualities supposed to be given by the stars. But the best part of this particular birthday book is the magnificent advice on new thought lines, which will be sure to sink in and do lots of good. Congratulations."

In Boston.

Elizabeth Towne will lecture for the Metaphysical Club at Boston, February 2; Huntington Chambers, 30 Huntington avenue; at three o'clock in the afternoon.

Personally, I know of no publication I would rather present to my readers than Nautilus. It has been a great inspiration to me.—Rose E. Helme, Editor of "The Michigan Patron."


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You aren't the only one after the plums—the high places. Thousands are in the strife, and the prizes go to the wide-awake—those of courage and energy.

Life is made of hurry and worry, hard knocks and excitement.

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The fact is, she makes several calls, but she doesn't come with a brass band to wake you up.

If you have exhausted your vitality through overwork or worry, or other causes, use your God-given brains and judgment for a few moments.

Take an inventory of yourself. Seek the truth. Study your weakness. Don't further wreck your nervous system and befuddle your brain with drugs, stimulants, but use that great wondrous power, **Electricity,** as I apply it with my new 1910 Health Belt.

I can point to hundreds of people today who came to me broken in health and spirit—absolute physical wrecks, hopeless, despondent, who followed my advice, used my Belt, regained their strength and vitality, and are now getting on in the world. Many of them say that my Belt saved their lives.

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To people who want to be strong, who want to cure themselves of nervousness, rheumatic pains, backache, indigestion, kidney trouble, etc., and to feel like they did when young, I offer a book which will show them the road to health, happiness and success. My treatment is right in line with the cure-by-nature idea which is sweeping the world today. Send for the book.

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will actually do more for you than all the medicines in your town. If you are now suffering from any disease of the lungs, stomach, kidneys or liver—impoverished blood—weak heart—rheumatism—if you are run down and in poor health generally

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Our files contain many hundred stories like the following—all giving eloquent testimony to the absolute correctness of our theory and the wonderful cures its practice has produced—many from people who were on the verge of the drug-habit when they undertok our method—others confirmed invalids of long-standing.

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Dear Friends: I take this opportunity of writing you to let you know in part at least what your treatment has done for me. It would be impossible for me to state in words the almost miraculous cure that has been brought about in my case. I have gained TWENTY-TWO POUNDS since I began to take your treatment, and after the first two months of treatment I began doing all my own housework, including washing, ironing and sewing for a family of four. This I had not done for seven years.

I can now walk fifteen miles with as much ease as I used to walk one. I never have a backache, headache, and never feel tired and worn out. Before I became acquainted with Health by Mail I never knew what it was to be without a dragging headache and a constant and extreme weakness of the entire body.

Thanking you for the very close and personal attention you have given my case throughout the entire course and for the advise which you have always stood so ready and willing to give, and wishing Health by Mail continued success in its great and noble work, I remain, sincerely yours,

(Signed) MRS. FRED MILLER.

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Restores Gray Hair

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"Methods of Soul Culture"

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THE NAUTILUS.

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THE NAUTILUS.

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These are NAUTILUS Contributors for 1909-10. Others Coming!

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The word NAUTILUS is pronounced exactly as spelled, accent on first syllable. Its significance is hinted in the NAUTILUS verse at top of page 7.

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"Build thee more stately mansions, oh, my soul;
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes, "The Chambered Nautilus."

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MONTHLY, One Dollar a Year. | JANUARY, 1910 | VOL XII No. 3



TO YOU.

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A Happy New Year and lots of fun
Growing young,
Making others happy,
And evolving success all 'round.
May you live, love, and make 1910
the acme year of many lives, the
encloser of yet nobler years to be.

—Elizabeth Towne.

The Cosmic Sense.

The ordinary philosophy of life held by the common run of people today, is a mental cocoon of self-consciousness in which he grows, wriggling, twisting and complaining more or less, until he grows up to the point of bursting that self-philosophy and coming out of his shell into consciousness of a world in which he is only one of many *all urged by a common life-purpose* from one God. To really *sense* this as well as to see it intellectually is to experience real cosmic consciousness.

This birth into the cosmic sense generally comes as suddenly and completely as the birth of a butterfly or a babe. There is no going back again into the chrysalis, no going back into the old little-self life.

But one catches intellectual glimpses of the cosmic before he is really born into the cosmic consciousness; just as the grub may catch glimpses of the world through his shell, may feel his growing wings though they are not yet unfolded. Just as the chick may peep at the world before he fully emerges from the shell.

The Bible states that they that come unto God "must believe that He is, and that He is a rewarder of them that diligently seek Him." Even so, those who come into the cosmic sense must believe that they are one with the cosmos, so that they *desire* or *aspire* to know the cosmos better and to feel with it.

The Experience.

In due time comes the experience of cosmic consciousness which *is* an experience, but not a provable thing. It is a religious experience; *known* by the one who experiences it, but utterly intangible to one who is not ready to emerge from the grub state. As well talk color to one born blind, as to talk cosmic consciousness to the ordinary man.

Or rather, to the back number man; for it is the ordinary man and woman of the twentieth century who are now coming into the world of cosmic consciousness.

The religious experience commonly called conversion may be likened to the



state of the grub when he first feels his embryo wings and catches a glimpse of the world through his shrivelling shell. He is still held fast in his cramped environment, but he begins to realize that there is something larger that he will find in time.

The Grub.

This is where the idea of heaven after death came in; the human grub of past generations died in the grub state; he never came to the open of cosmic consciousness; so his heaven *did* come after death, as his instinct and theology taught him. The masses died thus. Only here and there a seer or a Christ found the cosmic consciousness of heaven within and now.

And these, too, realized that the grub man needed time and countless reincarnations before *he* could find heaven within and now. This accounts for so much future tense in the Bible, and harmonizes it with the *present* tense of Jesus' teaching about heaven and oneness.

The religious experience called by old-fashioned Methodists "sanctification" is nothing more nor less than the cosmic consciousness. Many sought sanctification but few found it,—though more than a few claimed it.

Conversion means turning to God the Cosmic One, and trying to *imitate* Jesus; but sanctification means *giving* to God yourself, "all you know and all you don't know," and finding yourself in Him and Him in you *as your very heart, desire and moving impulse.*

Through a Glass.

One sees either of these experiences intellectually first—"as through a glass darkly"; as through the thinning cocoon—and seeing, *desires* it.

Then he meets the conditions and *experiences* it "in his heart" or emotional center.

This "heart" of you is what modern psychologists call the subconscious, or the subliminal mind, of which more anon. Suffice it here to say that the subconscious mind is about ninety-five per cent of you, and that it is like a deep reservoir filled through thoughts and concepts sent into it by your conscious intellect.

The conscious mind is a mere surface or gateway to this big reservoir of you. Not until the ninety-five per cent reservoir of your subconscious mind has accepted a truth can you really embody that truth and be saved by it. This is why the old-fashioned religionist belittled intellect—he knew it counted for naught as long as "*the heart*" was wrong.

A hundred years ago it was fashionable to seek conversion, because the time was ripe for a great many people to come into that consciousness. In this day and age many of the sons and daughters and grandsons and granddaughters of those converted a hundred years ago are born and brought up already converted; are born with a degree of spiritual consciousness never dreamed of before this age, except by the occasional prophet and savior.

I knew in Oregon two old people nearing the threescore and ten mile-post,



who were born in this consciousness. I quizzed them long and often about it. It was a marvel to me then; now it is beautifully clear. They were *born* converted and in early youth they came into sanctification, or cosmic consciousness. Their beautiful faces and lovely lives manifested it.

Principles of the Experience.

In Dr. Maurice Bucke's book on Cosmic Consciousness he gives the following as the truths which the new consciousness revealed to him:

1. He "came to see and know that the cosmos is not dead matter but a living presence."

2. "That the soul of man is immortal, that the universe is so built and ordered that without any peradventure all things work together for the good of each and all."

3. "That the foundation principle of the world is what we call love, and that the happiness of everyone is in the long run absolutely certain."

To convince your subconscious self of these three truths is to achieve the cosmic sense; for whatever that subconscious self really *accepts* is what you feel to be true. The intellectual concept does not save you. How can it, when conscious mind is but five per cent of your total consciousness? You must be convinced of a truth before you are *saved* by that truth.

The Way.

A line from Shakespeare points the way, "Assume a virtue if you have it not." Affirm a virtue.

To affirm a truth, acting upon it as well as you can, ends in subconscious conviction and knowing, or feeling that truth. Why not?—since we are mental beings.

A high truth firmly held will make over the entire mind, conscious and subconscious. To say the truth over to yourself is to "speak the Word" that creates and recreates you. Without the Word, the affirmation, the mental statement, is not anything made or remade in you.

To achieve the cosmic consciousness affirm it, affirm it. Take special seasons every day, preferably the first minutes after waking and the last before going to sleep, for special realization practice. First, breathe fully and relax every muscle. Then affirm positively to yourself that the universe is a living and loving presence and that all things work together for the good and joy of each and all. Affirm this several times, *positively.*

Then relax as fully as possible—get limp all over—and imagine that One Living Presence of Love, enfolding you warmly, filling you with love and wisdom. Imagine how you would feel if you *could* feel this to be true.

Then go about your work and never mind the affirmations or the cosmic consciousness either, for that matter.

If you are faithful to this realization practice you will soon find yourself remembering it and thinking and acting from it without trying to.

And eventually you will find not only your thoughts but your very instinct acting upon the statements you have made for yourself.

The more good will, enthusiasm and



imagination you can put into this practice the sooner the real cosmic consciousness will be yours. It will be yours eventually anyway, but you can hasten it by every bit of aspiration, affirmation, imagination and steady enthusiasm you put into it.

Los Angeles Did It!

Yes, Los Angeles has taken the ban off education. And she did it in spite of her newspapers and a few other folks with axes to grind.

A quotation from a private letter from Harry Brook of *The Times* shows well the benighted condition of mind under which *The Times* labors; and the fact that only one other Los Angeles paper commented on the matter (see October *Nautilus*), and that one chimed in with Harry Brook, shows that Los Angeles papers in general don't yet know the true American spirit.

In Los Angeles it is evident that some advances, at least, are made in spite of the newspapers, not because of them:

Here is a quotation from Harry Brook's private letter to me, which rings to the same tone with several columns of his in *The Times:*

"Los Angeles will certainly insist upon exacting the regular license fee from all who give shows or entertainments for admission money whether those shows are degrading, elevating, or simply amusing. If Jesus should come to Los Angeles and deliver his Sermon on the Mount, or if Moses should come to expound the Decalogue, and if they should charge four bits admission to their lecture, or any other amount, the tax collector would promptly call upon them for the license fee."

But Los Angeles people promptly signed a petition to have the tax removed from educational lectures, and the City Council has promptly passed it, *every member voting yes.*

"Section 13 of Ordinance No. 16,000" of the City of Los Angeles is now back number in name as well as spirit.

Congratulations to Los Angeles. We smile with her! Evidently she shares in the positive sentiment of the American people that all matters of educational or religious character shall be not only free of taxation, but shall be encouraged.

This is the American principle that gives *The Times* and *The Nautilus* and other periodicals their cent-a-pound mailing privilege, though it costs more than to deliver the magazines to the people. Uncle Sam believes in encouraging education at his own expense. He not only wouldn't tax Jesus or Moses for a lecture, but he'd help distribute their magazines at his own expense.

And Los Angeles is one with Uncle Sam. Three cheers and two tigers for Los Angeles! I take off my new hat to her, bend low, and take back the unkind things that city officer said of her.

Eleanor Reesberg is still smiling at the old stand, the Metaphysical Library, 611 Grant building; and all things are working for good.

With Our Chocolate.

In *The Survey* for the week of November 6 appears an editorial headed, *"Don't Drink Slave Cocoa,"* in which attention is called to Mr. Nevinson's gruesome articles in *Harper's Magazine* in which he laid bare the hideous conditions of slave labor under which cocoa is raised in the Portuguese

EDITORIALS

BY ELIZABETH

Islands of San Thomé and Principe, in the Gulf of Guinea.

A society has been organized in London to educate the public to an effectual boycotting of slave grown cocoa, and Mr. and Mrs. Joseph Buitt are pushing this work in America.

I mention the matter here because every new thought person will want to know what manufacturers of cocoa and chocolate goods are NOT using slave grown and groaned cocoa. *The Survey* says Baker (presumably Walter F. Baker), Lowney, Maillard and Huyler have stated that they do not and will not use slave cocoa.

Will Congress pass a law barring slave grown food stuffs from our country?

Or at least will it amend the pure food law to compel manufacturers of cocoa and chocolate goods to state on the label whether or not slave grown cocoa is used in their manufacture.

In the meantime remember—Baker, Huyler, Lowney and Maillard aver they do *not* use it; and we will publish in this connection the names of any other manufacturers of cocoa and chocolate goods who will furnish us their sworn statement that they do not and will not use slave grown cocoa.

New thought people are specially interested in this matter for two reasons:

First, because they know the smoke of slave torment ascends in every man's heaven, whether he recognizes its source or not; that to be really free and at peace ourselves we must give peace and freedom to every other soul, for the only freedom we keep is the freedom we give to others. The race is one big organism and the fester in San Thomé poisons the soul-blood that circulates in New York and Kalamazoo.

Second, we know that the thought and feeling of the worker goes into the stuff he handles. We refuse to take misery and revenge with our cocoa.

Which reminds me of a story. A negro waiter had been serving a particularly important and fault-finding guest, who at last paid his check and departed. A kind-hearted man at the next table remarked to the waiter, "Tough luck, eh?" "Oh, dat's all right, sah," answered the darkie, as he flirted a napkin from its folds, "dat's all right! I done got eben with him all right—when I was a-bringin' it in *I done spit in his coffee, I did!*"

What wonder if the poor slaves put into the work of their hands less intangible evils than mere misery thoughts and feelings. Let us boycott the cocoa growers who do not clean up.

Yellowstone Park.

Our next stop was Yellowstone Park. We are glad we went, but we were disappointed with the trip as a whole.

There are some wonderful things in the park, some magnificent and incomparable ones. But it takes a half day's dusty crawling by stage coach over thirty to forty miles of monotonous and very inferior pine lands to get from one wonder to another; and a good share of the wonders are encores.

It takes six days to make the trip from Gardiner around the park and back again. The price of $55 is not exorbitant, the fare at the big hotels is as good as you would get at any $5-a-day *summer* hotel, three of the hotels are good, the service prompt.



But when about seven real sights are diluted with six days of tedious and dusty snailing, the result is a trituration that leaves one with the impression nothing much is being done for him.

William and I are not going to Yellowstone again until automobiles annihilate the tedious distances and allow us more time for the wonders. Six days is none too long to spend on the trip; $55 is not a robber's price, but we want the lunch houses abolished, the distances skimmed over and the time spent at the good hotels with the real wonders. An hour at Norris Basin is a-plenty instead of several hours on two different days, with two indifferent lunches at hash house table d'hote.

Lake Hotel at Yellowstone is very good and faces the most entrancing blue-hill-girt lake imaginable, the highest lake on the continent. The Old Faithful Inn is charming, and good, with the best and most satisfactory geyser specimens to be found in the park. The Canyon hotel is old, soon to be replaced by a fine new one. It stands above the Grand Canyon of the Yellowstone, facing the most awe-inspiring view of falls and vari-colored canyon that can be found on earth. The bulk of the six days in Yellowstone park should be spent at these three points of magnificent interest, instead of frittering it away in a stage coach. The balance of the wonders, including Mammoth Hot Springs, one could see well in two one-hour stops and a couple of halts.

Achilles' Heel.

My dear Elvin of the Island, are there so many unbought and paid for editors in this fair land of the near-free and home of the not-brave, that you can *afford* to muzzle me? Wouldn't it be as well to encourage one editor at least, to tell the truth as she sees it—even though she differs from you at times?

Why are you such a partisan for Ballinger anyway?—the only defender of his, by the way, that has cropped up in all my correspondence. Has Ballinger ever done anything for anybody but himself and the water grabbers? Are you a water grabber? Or are you a Ballinger man simply because Ballinger is credited to your state?

If your head is not set to defend Ballinger right or wrong, just read about his public acts, in *Hampton's* magazine for November. "The Pinchot-Ballinger Controversy," by John L. Matthews, ought to open the eyes of the dead.

If his statements are true Richard Achilles Ballinger is the despicable lock picker for a band of commercial robbers.

If those statements and the ones to follow are *not* true Ballinger will sue *Hampton's* for big damages and collect. He *might* do it anyhow—his pals are of the sort that are said to own polities and courts. But just you watch these articles and Ballinger, and see what happens.

BALLINGER MUST GO.

AND THOSE WATER RIGHTS MUST COME BACK TO THE PEOPLE.

What will President Taft and Congress do?

What will *you* do? Will you write to the president that *Ballinger must go*



and those water rights come back? It is old thought to muckrake. But it is new thought to put your thought, will, words and work into cleaning up the muck and cleaning out the muckers.

All is good. Somes things are good to make over. This is one of them.

I am disappointed and disgusted with President Taft's whitewash letter about Ballinger. In any light his appointment and retention of Ballinger is a big smirch on that mantle he inherited from his predecessor.

I wish Roosevelt would come home quick and do something.

Prince of Insurgents.

Do you remember Judge Peter S. Grosscup, of the United States circuit court at Chicago, who overthrew the $29,000,000 Standard Oil fine, which act Roosevelt characterized as a "gross miscarriage of justice"?

That same Judge Grosscup comes out in *The North American Review* as staunch upholder of the Roosevelt policies. He refers to the Roosevelt period as one of a much needed public awakening to certain great evils of the time, and to Roosevelt himself as the great leader of the revival.

He plainly intimates that he does not expect Taft to carry out the Roosevelt policy of regulating the trusts, and he suggests that the republican insurgents and the Bryan democrats form a new party that will stand for corporation reform, *which he considers the most important need touching fundamental human rights now before the country.*

So says the *Springfield Republican* and calls Judge Grosscup the "prince of republican insurgents."

Go to the library and read that article by Judge Grosscup, in December *North American Review.*

Read also Judge Ben B. Lindsey's "The Beast and the Jungle," in the last three numbers of *Everybody's,* in which he describes the work of the beast corporations in Denver.

Read in *Collier's Weekly* all the November numbers and the one for December 4—read, "The Fight for Water in the West," and the charges by Glavis and others against Ballinger—*charges which Ballinger rages at and denies but does not refute in a single detail.*

Read the articles in *Hampton's,* for November and December.

Read in the *American* magazine what the corporate interests are doing to perpetuate "Barbarous Mexico."

And remember that *Taft* whitewashed Ballinger, and went down and shook hands and cast a mantle of whitewash around Diaz. It is said Taft tried to choke off those *American* articles to please the corporations, and the *Banker's Magazine* shamelessly publishes the fact, and meets the *American's* articles with vilification, denial and patriotic buncombe, *without once disproving a single charge made against Diaz and Mexican corporate bestiality.*

To feed the beast is the evident aim of the great corporations.

It is up to you and me to know the ways of this beast, and to tame it to the service of *all* the people all the time.

Taft is reported to have said, "this newspaper campaign against Ballinger must cease"! *Will* it? Will *you* keep



mum and let Ballinger and the Beast take the water rights of all the people.

Give us women a vote and see what we will do—*as we did in Denver.*

I didn't used to care about voting, but these things stir me. *Give us votes.*

Goes A-hunting.

I went West in October to fill some lecture engagements. Spent eight days in Kansas City, at the Baltimore, speaking for Dr. C. H. Carson twice and once for the Unity people.

In between times I wrote editorials and things, studied, toured this splendid city in Dr. Carson's car, visited, and was visited.

William stayed home and went hunting! He did lots of it, up in Walpole, N. H., where he was raised, and his fathers and mothers before him. He hunted for a week and came home happy. This bit of a letter from him made me wish I had gone hunting, too! —William's kind, all hunting and no shooting. All woods and autumn colors and ozone and birds flitting and twitting and squirrels chattering—this is what he says:

This is my first full day of hunting—the loveliest day imaginable. Just right temperature—warm—almost too warm and sunshiny. I traveled, at a conservative estimate, eight miles today, and much of the way over the *roughest* blackberry-briarest, weediest going you can ever imagine—up steep hills and over rocks. I crawled on my stomach and stooped to avoid limbs. Have eaten two *square* meals, drank several quarts of water, I guess, besides a lunch this forenoon of educators which I took from home. Got just one chance to shoot at a partridge and he was flying and I didn't get him. Saw several more, at least a dozen gray squirrels (saw and heard) and one rabbit. But I had lots of exercise and guess I'll sleep tonight. Oh, yes. I found some blackberries today, which I ate. The foliage is the most brilliant I ever saw—such bright reds and yellows.

An Opera.

We went to New York the last of November and saw between us three plays, the Hippodrome and one opera performance, all in three days.

The opera was a new venture of Oscar Hammerstein's, "Les Dragons de Villars," by Aimeé Maillart, sung in French by a good chorus and Mme. Duchene and others of the Hammerstein singers who are aspiring to emerge alongside Tetrazzina and Mary Garden. It was "popular" night.

"Les Dragons" was first sung in 1856 in Paris, and has not been presented in this country since 1888. It is a pretty and tuneful comic opera that almost deserves to be classed with grand opera.

Remember These.

The three plays were all so very new thought and so well presented that I must give the names here, with an earnest injunction to you to see every one of them if you possibly can. "The Harvest Moon," "The Passing of the Third Floor Back" and "Israel" are wonderful plays, every one with a new thought sermon in it that will never need to be re-preached to those who see the play.

By the way, the successful plays in New York this season are *all* new thought ones!

We expect to see others after the holidays, and you shall know about them, for a good play is a better preacher than book or parson; it visualizes the truth



to you. You *see* the truth in the play, while from a book you only hear it or imagine it—you see it as the artist and author sees it.

Prejudices.

William is telling you about the two first mentioned plays. I want to say a word about "Israel."

The real lesson of "Israel" is this: *that our ideals which get shattered are not ideals, but prejudices;* based on false premises and tumbling about our ears when the truth comes to light.

Blessed is the man without prejudices; he needs no other blessedness; his foundations cannot be shaken.

"Israel."

In "Israel" it is race prejudice. The young Prince of Sar hates the Jews, and leads the anti-Semitic movement. He says he *instinctively* hated them from childhood. They must get off his earth. The girl who loves him, whom he has grown up with as he grew up with the furniture in his mother's regal home, this girl also h-a-a-t-es Jews, "instinctively" abhors them. They *must* get off his earth.

Before his club mates he demands of the fine old Jew member, the Rothschild of the city, that he resign from the club. He won't. So Sar pushes his silk top hat off his handsome gray head. Still the Jew won't resign. And he won't fight.

Next day the Jew changes his mind. He *must* fight or run, or stand ostracism.

Then Sar (otherwise Thibault) walks in and finds the Jew interviewing *his mother* in her home. Whereupon in a long and harrowing scene Thibault drags out of his beloved and beautiful and be-a-u-tifully gowned Constance Collier mother—drags it out inch by inch, by wonderful psychological process—*d-r-a-gs* it out!—that Thibault himself is the *son of that Jew.*

Thibault shrieks No! No! No! as he raves off the stage and his mother cries after him, I swear it! *I swear it!*—to save him from killing the Jew.

This scene was so amazing and intense that as the curtain went down sharp, hysterical *Ha-s!* broke from the audience, and subsided into excited chatter.

At Last.

The last scene showed Thibault fled to his private apartment in Paris. First his Jew father comes and explains himself, his love, and offers the prince anything and everything. *No.* NO. Hates him anyhow.

Jew goes out and Thibault gets out a big shiny revolver and lays it on the desk in front of him while he writes a farewell letter.

In comes the girl as a newspaper is dropped over the revolver.

She tries to comfort him. No good. Finds the revolver. Then in desperation she tells him *she* loves him, *she* hated Jews with him, and loved *him,* a Jew, from her cradle; can't he see, what they imagined to be their instincts were merely their prejudices, and she *still loves him!* No good. He doesn't love her. Then she waxes tempestuous and *demands* that he shall live and marry her—she *cannot* be robbed so, she will not! He shall not be a coward



—he shall live for her, and for his mother, and for some other movement than anti-Semitism. Can't he see—he was *hard* before, cruel—he had to *suffer,* and love—as *she* loved. He melts at last and drops his head in her lap.

A rap! They separate and the mother comes in. "Mother!"—he says, "as he used to say it." She is clasped to the bosom of her ram-rod-y son, who says, "You have to thank the woman behind me, for this."

Then the mother embraces the girl —whom in the first act she accuses of inciting her son to persecute the Jews.

Thus do the prejudices of three people go down and they find their level as human beings who love each other in spite of fate and human misunderstanding.

They say the girl is lugged into this play to appease American audiences; that in the original French play no girl appears and Thibault kills himself.

I am glad the American people won't stand for the coward's refuge, suicide, except in case of the villain; that they won't be satisfied to have good manhood or womanhood go down to death with a fool prejudice.

Old World people might do that, not Americans of the new order who know in their hearts if not in their heads that nothing goes out of a life but to make room for something better, that a little *patience* will disclose.

There was that foolish young Rothschild who killed himself not long ago because his father refused him permission to marry a Miss Menn of Chicago. A strong and wealthy young man downed by two prejudices: his father's prejudice against the girl for being as he supposed an actress; his own prejudice against marrying the girl without his father's consent. An American of the same class would have kept cool and found a way to kill prejudice without killing himself.

The New Theater Idea.

"How do you think a New Thought Theater would take, only showing such pictures, songs, etc., as would be uplifting and produce a peaceful and comfortable state of mind on leaving the theater? Then if we could arrange to have, say a twenty minute lecture or talk on some new thought subject by some enthusiast, it ought to help the general public. What do you think?"—PAUL A. OHLSON, Toledo, O.

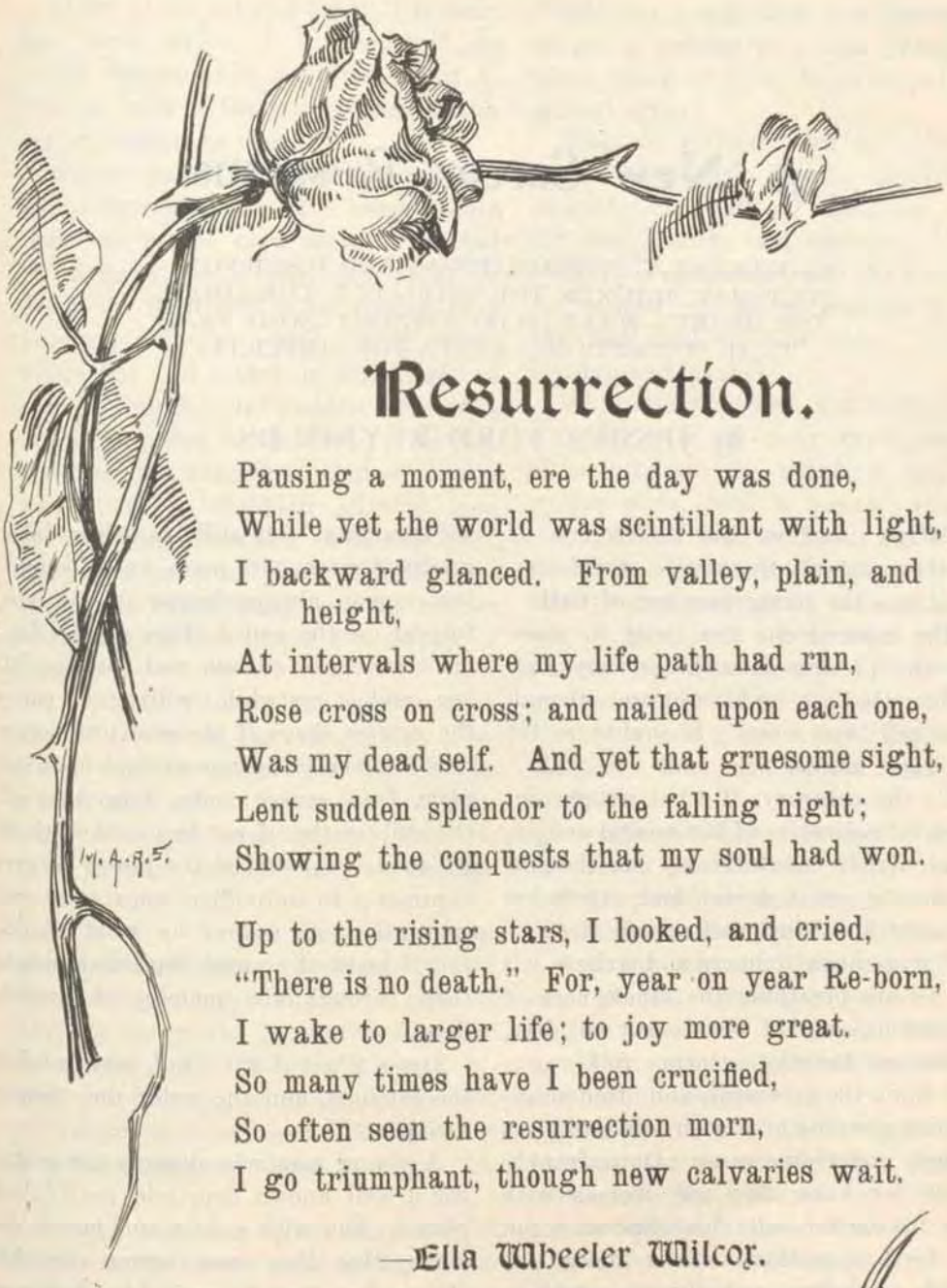
Splendid idea! The five and ten cent theaters exert a tremendous influence for good or ill. Why not utilize that power for the spreading of new thought? Why not a new thought day or week every once in a while in *all* five or ten cent theaters? It will pay the men who can successfully inaugurate it.

No high class plays begin to pay like the new thought ones such as "The Witching Hour," "Harvest Moon," "Servant in the House," etc. This shows the trend of the times toward higher things. It shows *the way the wind blows.*

The cheap theaters will find it pays, too, to get in line with the universal spirit of clean thought and moral uplift —to get there of their own free will, before city officials are waked up to prod them into it. To the advance guard belong the spoils! Get in line, cheap theaters, to help the world along!

Many Merry Christmases, many Happy New Years, unbroken friendships, great accumulation of cheerful recollections, affection on Earth, and Heaven at last for all of us.

—Charles Dickens.



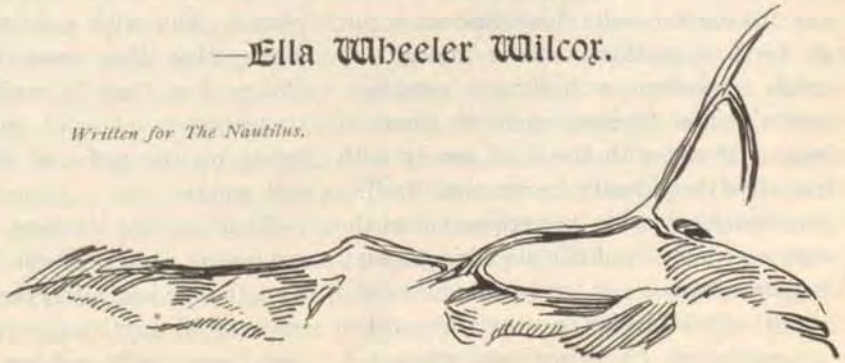
Resurrection.

Pausing a moment, ere the day was done,
While yet the world was scintillant with light,
I backward glanced. From valley, plain, and height,
At intervals where my life path had run,
Rose cross on cross; and nailed upon each one,
Was my dead self. And yet that gruesome sight,
Lent sudden splendor to the falling night;
Showing the conquests that my soul had won.

Up to the rising stars, I looked, and cried,
"There is no death." For, year on year Re-born,
I wake to larger life; to joy more great.
So many times have I been crucified,
So often seen the resurrection morn,
I go triumphant, though new calvaries wait.

—Ella Wheeler Wilcox.

Written for The Nautilus.



A New Sartor Resartus.

CLOTHES OF YESTERDAY, TODAY AND TOMORROW—"CUT MAY BETOKEN THE INTELLECT, THE COLOR, THE HEART"—WHAT TO DO WITHOUT—SOME PRACTICAL SUGGESTIONS—A PLEA FOR SIMPLICITY.

By JESSICA FORD REYNOLDS.

Carlyle said in his Philosophy of Clothes that all the visible world—nature, was the living garment of God.

The raiment one sees today in viewing the passing show in no way suggests God's — and woman though "clothed" can scarcely be said to be "in her right mind."

To the contrary, if what we see, indeed, be indicative of her mental or spiritual life, it is safe to say her thought is chaotic, or it would find expression in more individual and artistic dress.

Our greatest thinkers and writers tell us we are breathing the atmosphere of revolution—not of blood—but of ideas, as become twentieth century folk.

I think the grotesque, and often meaningless gowning of women folk today has a deep underlying cause. Quite frankly I do not know how any woman with any feeling for individual expression can go forth a walking model for a dry goods emporium, a millinery establishment and a furrier, each of these in league, if not with the devil surely with his chief emmissary, mammon, finding their only salvation in getting rid of the enormous output of the machine, no matter by what means; only that it be for profit. The foreign markets are taken possession of, following war, ethics notwithstanding, and still ceaseless labor produces more, ever more, and thoughtless woman always bearer of burdens, forever in the camel stage of development kneels to custom and commercialism, and is erstwhile willing to carry the greater share of the over-production of a commercial system around upon her poor, frail, weary body, forgetting all the shibboleths of art bequeathed to us by genius. If art be the power to give expression to individual impression and conception, no matter by what means, then I know of no more legitimate means than through the making of artistic dress.

Dress whereof the "cut may betoken the intellect, and the color the temper and heart."

A young man who designs the gowns for a well known firm told me (I had gone to him with a coat and blouse design), that they were better than his things, but that he was obliged to use unnecessary material and decoration to bring up the price of the garment and sell goods.

That is the "raison d'etre" of the grotesque models of the fashion journal, and the modest advertiser of the "latest novelty"—anything so it be but different from the last thing offered.

Victor Hugo says of art, "It is courage," and, certes, it is needed if we would oppose such conditions, but to fare us forth is the crying need in this art expression in dress.

Wagner said that from the most absolute democracy the true music would come—so in the need some of us feel for a more democratic expression in dress, we seem but to be voicing in a practical way the social unrest everywhere felt and spoken in art, literature and the drama. Our saddest and wisest of philosophers wrote thus: "In this one pregnant subject of clothes, rightly understood, is included all that men have thought, dreamed, done and been. The whole external universe and what it holds is but clothing, and the essence of all science lies in the Philosophy of Clothes."

To me the value of solving this question of clothes is, that through it, I believe weightier problems are to be solved, gloriously, that at present writing I must not consider, only this—we must in some way free us from the material.

With our Ruskin and Morris as guides, and the ideas promulgated in the *Craftsman,* labor's claim to its rightful place in the world is assured for some future day. To these, the laborers, belong the future, belong the world, and with it comes a corresponding desire for a rational dress—a dress in which "to be."

If our lives are to betoken more of service our garments must not say to the passerby, "We toil not, neither do we spin."

I find when one begins to feel individual inspiration, one wants one's throat free and open—one's sleeves something to "laugh in," to be sure, but in Heaven's name not to be laughed at, one's skirt short and light, impervious to weather for "the open road." Would not a soft shirt and flowing tie suggest a holiday to a man who would never think of it in conventional prescribed attire?

What do without? In my own case I say whalebones, linings, interlinings, excepting for coats, all stiffenings, chokers, heavy skirts and flannels. Heavy clothing is unsanitary, and the more under control our mental attitude to life, the less shall we bow down to flesh brushes and flannels.

Why shut ourselves out from God's outdoors with so many thicknesses of cloth between the sunshine and our proper skins, until it becomes sick for want of breathing, unable to perform its functions, throwing this burden on other organs, overtaxing them until disease is immanent. Sometimes while I put on successsive layers of clothes, for no reason but that my grandmother did, I wonder why, and tentatively recall the poet's lines, and behold a vision of loveliness:

"A single wind-blown garment, torn,
Clung to her slender form,
Gray, purple-shaded, season worn
With sun and storm and thorn."

And the contrast when I look about me. Women whose poor bodies I long to free from the "material," surely it would give them a spiritual impetus undreamed of before.

Fashions that would bone and truss us ready for the pit must go. Frizzled ladies with the "marcel wave," jetted bosoms and steep laps must pass!

Freedom of thought aspires to loose gowns, flowing lines, subdued, harmonious coloring toned to nature's tints.

Is not a single "garment" almost possible? Sarah Bernhardt's costumes have compassed this, and does not "gray, purple shaded" bring us visions of color, dyed by one's own hands, perhaps, even as William Morris worked, first in fabrics of cloth, and later as he

grew, through labor, in the social fabric itself.

And even when "season worn" why should not the truly artistic material and gown of simple, pure lines be beautiful weathered by sun and storm, by wear and use,—like the rug of the Orient? There are some of the modern art lines that possess this charm, quite by accident, no doubt. A pink in particular which though uninteresting when new, becomes after successive washings an exquisite color like a peach with its bloom on, and throws a faint pink into the cheeks of a dainty wearer like that of a conch shell.

I use a nondescript blouse pattern for nearly every waist I make, varying it so much friends do not recognize it. It requires no fitting. One's figure through it, throwing it into charming lines at the shoulders.

Clarence White, one of whose photographs may be seen in the January *Craftsman,* who has much feeling for simplicity and line in dress, thinks this blouse made of a certain imported crash the solution of artistic child's dress.

He has used my children for models in this gown many times, also a little corduroy jacket such as is seen in many of Peter de Hoch's quaint Dutch pictures, beautiful then and just as beautiful now. When one looks through this show of things into realities, one must think, too, of Stephen Phillips' woman, with the "dead soul," sewing, sewing on endless garments, which more often degrade the wearers, than make them beautiful. Pulling out threads woven in infinite pain, putting in others at more infinite pains, embroidering fur and lace, detracting from rather than adding to a thing of beauty—"gilding the lily" it would seem.

Morris said, "Show me the conditions under which a thing was made then I will tell you if it be art," and so to the thoughtful, the ugliness of woman's dress today is chiefly due to a direct misunderstanding of life.

Is there not such a unity of life everywhere that it has become impossible for any of us to be beautiful or happy in anything produced at the expense of other lives—logically should things not be ugly which are the expression of unthinking lives?

I believe if elimination be not art—it is a long and desirable step towards it. With much rubbish cleared away, the brain is cleared and one is ready to think. Let us be more than mere pegs to hang our clothes upon.

Last year I called my blouse, "A blouse for people who think," and why, indeed, should a garment be pretty but for a season? If it be really good—it will be good always, and needs not the approving stamp of commerce.

A gown exquisite in line and color, bringing out the good points of the wearer should be as the frame to a picture, something not to detract but to glorify.

In this matter of dress let woman find a right legitimate field for expression and livelihood, and not think of no import the subject that inspired Carlyle to write a classic on the philosophy of clothes. "A spirit of clothes," he said, and this: "For neither in tailoring, nor legislating does man proceed by accident, but the hand is ever guided on by the mysterious operations of the mind. How then comes it that the grand tissue, the only real tissue should have been quite overlooked by science—the vestural tissue, namely of woolen cloth, which *man's soul wears* as its *outmost wrappage,* and over all; wherein his whole tissues are included and screened his whole faculties work, his whole self lives, moves and has its being?"

Living on Friends.

By THOMAS DREIER.



"Yes, it is true that I am living on my friends. I am not ashamed of it. It seems to me that every business man ought to aim to do that very thing." So said a business man to me the other day. "How is that?" I asked.

"A young man starting out in life can do nothing better than to make friends. He should be sure to make a few staunch, solid, substantial, trustworthy friends. He should realize at the start that the only way one can secure such friends is to be one.

"Therefore I say to young fellows: Do things for others. Help them when you can. Aim to serve them. Look after their comfort. When you learn anything that you feel will add to their happiness, pass it on to them. God knows there is too little passing on. Aim to make work easier for your fellow workmen. Understand their problems and be ready to help them solve them. They will soon understand that you are one who knows. They will come to you with their troubles. They will give you their confidence. They will trust you. They will follow your advice.

"When you enter business for yourself, follow that same plan. Regard your customers as your friends. Make it your aim in life to serve them, to give them just what they need to make them more happy. Make your store an extension of yourself. Make it yourself magnified. Train your clerks to be servants—servants like yourself, desirous of serving. Teach them that the Law of Mutual Benefit must always operate in your institution. The best bargain for the house is when the sale satisfies the customer.

"Marshall Field, you know, said, 'The customer is always right.' He meant that the customer should always be given satisfaction. Even when the customer is wrong the store can afford to yield, if yielding is necessary to give satisfaction.

"Don't you see, therefore, that a store that conducts its business in that fashion is making friends? And don't you see that the more friends the store has the more successful it will be? And don't you also see that the more successful the store is the better will be the living received by its owner?

"I have aimed to conduct my business in the way I have outlined. I have made friends. Therefore, I may say that I live on my friends. Take these friends away and you take my business away. Take my business away and you instantly deprive me of my largest income."

People may be divided into four classes:

Predatory.

Mendicant.

Remittance.

Earners or servants.

Thieves, thugs, robbers, train wreckers—these are predatory.

Those who secure a livelihood by begging, by asking alms, by seeking good things of life without making an adequate return.

Remittance men are those who are given a livelihood without any request on their part being made. The sons and daughters of the very rich furnish many examples. These people do not beg. They get what they want without even that care. Remittance men are, therefore, lower than the first two classes, since it takes brains to be a robber or a beggar and none to be a remittance man.

But the highest of all is the earner, the servant, the doer, the worker. The man that succeeds, that achieves, that wins great victories is the great servant. He pays his way. He accepts nothing without giving a return. He never sits down and trusts to some unseen power to bring good things to him.

It seems to me that many of our new thought friends make a mistake right here. I find that many of them expect all good things to come to them. They refuse to put forth effort. They refuse to work. They try to qualify as remittance people. They are lower than beggars.

I know that we get what we desire and in just the measure of that desire. I have studied the lives of hundreds of business men. I have watched institutions grow and decline, and have searched for the reasons for that decline.

What do I find?

I find that many institutions decline because the owners lose the idea of quality service. They lose perspective. They become vain and want to make a bigger splurge. Their institution suffers from forced growth. There is a speeding up everywhere. The result is a lowering of the quality of the service and a loss of that subtle, intangible something called friendship.

In Minneapolis is a great clothing store conducted on the lines I have outlined. I spent several hours with the manager one day studying his institution. He told me that the store aimed to do but one thing: Satisfy the customers.

You might think this was carried to unwarrantable extremes. For instance, you may purchase an overcoat, wear it all winter, discover in the spring that the coat was not what you expected, return it to the store and receive in exchange another coat right out of stock. You might expect a cheaper coat to sort of make up for the winter's wear. But the store insists upon giving you a $45 coat, if it was a $45 coat you first purchased. If you fail to find a coat in the new stock that satisfies, the store will go out and get one elsewhere. If that cannot be done, you can have your money back.

If you purchase anything of that store and leave your address, you will receive something during the year, a letter, asking you if the article purchased gave you perfect satisfaction. If it didn't you are invited to come to the store and receive satisfaction.

"The result of this," said Manager Simon, "is that when The Palace Clothing Company advertises bargains, the people know they actually are bargains. They know that we give absolute satisfaction. They can depend upon what we say."

"Of course we get 'worked' once in a while. But we can well afford that. We can afford to be taken advantage of

once in a while by customers so long as we never take advantage of our customers. So long as we make them our friends and keep them friendly we are sure to succeed if we use ordinary business judgment in the conduct of our affairs."

It doesn't make any difference whether you are an employer, the owner of a popcorn stand, the head of a big store, or officer in a trust, the way for you to succeed is to make friends for yourself and for your institution. Get folks to talk about you favorably. Get them to talk about your store and tell others how you serve them.

You will find that being wisely selfish is the same as being wisely unselfish. When you conduct your own affairs and your business affairs on a path midway between extreme altruism and extreme selfishness you will have struck the happy mean. You will live the harmonious life. Success is harmony.

And don't forget that you cannot be successful without at least earning money enough to provide you with food, raiment and shelter. You must cease to be a mendicant. Pay your way. Cease to depend upon being away off in the skies. Be your own Deus. You are part of the Whole. The Whole is God. The Whole is *Good*.

Money Lovers.

By KATHERINE QUINN.



Money and its uses has long been a subject of unvarying interest to the human race. How to get possession of it, what to do with it when it is obtained, and how to bear the discomfort attendant on its absence have occupied no little part of man's attention. And the reason it has been the cause of so much perplexity and disappointment is that so few persons are honest, intelligent, or consistent in their attitude toward it.

We leave our Alma Mater with the idea that intellectual and spiritual gain are the only things worth our effort, and are apt to feel a fine disdain for money and its possessors. But we do not go very far before we discover how omnipresent is the need of it.

"Every door is barred with gold, and opens but to golden keys."

Study requires leisure; to be cultured we must read, travel, keep good company, in short, have access to the best in life and in art, and if we have no money we find ourselves shut out from many of the "best things."

To the student of the higher life who is trying to bring each act of his everyday life into harmony with his highest ideals there often comes, no doubt, that perplexing question: What attitude shall I adopt toward money? In the silence of our chambers we may affirm our faith in the Law of Opulence; we may "consider the lilies of the field how they toil not, neither do they spin," and it may be borne in upon us that our Heavenly Father who suffereth not the least of these to perish will not be unmindful of us. But coming down from the Mount we are met, like Moses of old, by the worshippers of the golden calf, and we are to be congratulated, indeed,

if we do not occasionally, like Moses, lose our poise.

It is impossible to despise money. Even if we ourselves may be indifferent to its charms, the butcher, the baker and the candlestick maker have so ardent an appreciation of it that they will not permit us to be insensible to its power. But louder than the butcher or the baker our own evolving selves call out for greater opportunities, for more gratifying experiences, and almost always money is either directly or indirectly connected with our advancement.

Poverty has no virtue per se. Her pinch never did any man any harm, but beware of her strangle-hold. She has been evolution's best aid, because she has made people get out and hustle for the things they didn't have. In the beginning the hustling made strong arms and broad chests and gave man a splendid equipment for his work in subordinating the elements. Later the same necessity made man use his brain, and with use his brain grew, and as it grew it suggested other and other uses for itself till almost all the hard work that was once done with difficulty by hand is now done easily by machine. But poverty helps a man as a wolf at his heels might help him. It urges him to exert himself to the utmost, and if he wins in the race he is all the stronger and better for his struggle. But if he loses, the wolf will have his life. Preachers and reformers are always telling how wealth multiplies a man's temptation, but they fail to note that the poor man's temptations are so deadly for the very reason they are so few. It's just because the saloon is the poor man's *only* place for amusement that it holds out such a powerful lure; it's because the poor girl sees only *one* way of getting the luxuries she craves that she sells herself at the devil's booth. But granting that the possession of money, at least in a moderate degree, is a good and desirable thing (a premise which I think but few will deny), how shall we set about attracting it?

It is impossible in the brief space allowed me to do more than touch upon the working of the great Law of Attraction, a subject which has been so often and thoroughly treated by writers of reputation, and I shall but give in passing a few statements which my own experience, supplemented by a study of the law's working in others, has proved true.

Money, like all good things, goes where it's expected and appreciated, where it's lovingly received and cheerfully sent on its journey again.

It's no wonder some people are always poor when they're forever declaiming the futility of wealth and decrying the worth of those who possess it. Money's intelligent,—it likes to visit where it has a pleasant time. We've all been at places where we were royally entertained and sent away with joy singing in our hearts, and we like to go back to such places. Money's just like us. It doesn't like to go to see people who receive it with wry faces, and grumble all the time about its not being good for anything, or being such a little bit it isn't worth bothering with. And it doesn't like to go to see people who shut it up in a dark place and never let it see the light of day again. Money was made to circulate, and it never feels quite right except it's on the road. I used to know a man who was forever complaining that he had no money. Whenever he got paid, instead of being glad he had money to meet his obligations, he'd go around grumbling because he had to pay it all out. "There wasn't any use getting money if you had to spend it right away. He'd just as soon never have any money as have to give it

all away. Money never got to the bottom of his pocket,'' and so on, ad infinitum. And it's a fact that although he received as much money as many another man I know, he never seemed to be able to do anything with it. It wouldn't work for him, and no wonder.

Then there are other people who have no appreciation of money. They don't know the difference between a dollar and a cent. They are so entirely unaware of the *worth while* things that money can do, that they let it filter through their fingers without getting any return for it. These are the people who spend an immense lot of money in a lifetime and never have anything to show for it, not even pleasant memories. They lack the inhibitive instinct. They spend through a mere inability to refrain from spending, just as a leaky tub lets out water through an inability to hold it in. They never know the joy of real spending, any more than a profligate knows the joy of real loving. They throw their money away on every chance comer and then wonder why their favors are not appreciated. And after they've outgrown their usefulness they sit around and tell how much money they spent on other people, and how nobody ever thanked them for it. And again, no wonder. They had no appreciation of what they spent; how could they in reason expect other people to appreciate it?

In contrast to these are the *real* money lovers, distinguished from the spurious ones by the amount of good they can make money do and the joy they can get out of spending it. No matter how little they receive they always seem to have enough for everything and some to spare. They can make a dollar go twice as far as anybody else, and they never squeeze it either. Everybody wonders how they can do so much with their money, in contradistinction to the persons before described of whom everybody wonders where all their money goes. These are the real economists, economical of time, and opportunity and joy of life, as well as of money. Money is to them a faithful servant; they direct it and control it, but never allow themselves to be controlled by it.

They know the Lord gives and the Lord takes away, and in their getting and their spending they bless the name of the Lord. If they can put away a dollar they do it rejoicingly, but if they cannot put away anything they spend with equal pleasure. They like money and money likes them, and every dollar they spend goes out and tells all the other dollars he knows what nice people they are (just as tramps tell each other in which houses they have good dinners), and all the other dollars come trooping back,—it's fun to have such nice people spend you.

Money's elastic, but it must be stretched gently. If you splutter or splurge, or give too strong a pull, or above all, if you find fault, it will break in your hands. But if you pull gently, lovingly, telling it right along you know it can cover your immediate wants, it'll do it every time, and if it can't, it will go out and get some more dollars to help it.

Don't let yourself be hoodooed into the idea that money's a bad thing or that it's not in accordance with the highest ethics to love it. Don't talk about ''filthy lucre''; don't say you don't care about money; don't suspect every rich man you meet. In other words, don't in any way decry the worth of money. Look upon it as the outward sign of your inward wealth. You literally coin your money, coin it by opulent thinking, expressed in intelligent and courageous action, and the more opulent your thinking and the more intelligent and courageous your action, the faster money will express through you.



By SINCLAIR LEWIS.

CHAPTER V.

KATE UP AND DOES.

Let us then be up and doing,
With a heart for any fate!
—*Longfellow.*

The March day was clear but decidedly chilly, when Kate arrived at eight o'clock of the morning at the house of gentle, old Mrs. Therber on whom she had been attending for many months—first, night duty; now, day times. The old lady was well-to-do, a conclusion which the most amateur Sherlock Holmes would have reached from the fact that Dr. Bagle had kept her confined to her room for so long a time. This celebrated alienist was the sort of suave, capable M. D. who is good enough to go on giving his invaluable services for an almost endless period—at so much "per."

When Kate arrived, she found that, although there was a brisk fire crackling on the hearth of the marble fireplace, yet all the windows were closed. They had been kept nearly closed all night, and the room was drowsily stuffy. Promptly, Kate opened two windows, and the clean breeze swept in. Her patient crept under the bed clothes, and said in a voice as near a whine as her gentlewoman's soft tones could approximate, "My dear! That's quite too cold!"

"I'll stir up the fire," smiled Kate, "and, pretty soon, help you to walk around the room for half an hour. Then, when the corpuscles start chasing through your veins, you'll feel quite warm."

At ten o'clock, Dr. Bagle arrived for his daily morning professional call. He was a slender, presentable man; too carefully dressed, too carefully modulated in tone when addressing his patients. With that skillful manner of holding a patient's hand which had so contributed to his success, he soothed Mrs. Therber, who was daily growing more restless under her long confinement in the house. A brisk sunshine now played about the window panes, though it was yet chilly, and under this wand of spring the old lady was more restless than ever. But she settled back into the quiet satisfaction with remaining ill which, believed Dr. Bagle, befitted a patient with nervous complications.

Once the air of the room was refreshed, Kate had somewhat lowered the windows again, and, with the good hearth fire, the room was of a comfortable warmth. But, looking about, the doctor discovered that they were open. Here was a direction he could give, and giving directions to nurses, he considered, was certainly an excellent manner of showing patients with nervous complications that he was attentive to their welfare.

"What's this? What's this? Windows open on a day like this?" he flung at Kate. "Surprised at you, Mrs. Kath-

erine. Close them at once. Should be kept closed, of course,'' he added.

His ''of course'' was an irritating assumption that the person addressed was incapable of thought, but long experience had accustomed Kate to it. ''Please come in here, just a moment, doctor,'' was her quiet answer.

The doctor trotted neatly after her to the next room, a tiny bedroom where the night nurse was able to get ''forty winks'' in the early morning. With a smooth hand on the bureau, Kate turned about and faced the doctor, who smiled at her inquiringly. She was a favorite of his, for in her long assistance to him she had proved clever, competent in understanding and carrying out orders, honest and quiet beyond all the other nurses he knew. And in her there was a refined gentleness which he rarely found. Perhaps the doctor was too fond of what he called refinement; and believed that word to indicate a lack of backbone. Perhaps, too, he had supposed from Kate's quietness that she did lack backbone. Nice Dr. Bagle had lots of things to learn.

''Doctor,'' said she, ''I don't think we ought to have those windows closed. You know there's no ventilation in an old-fashioned house like this, and we need them open a little, anyway; not only by night—when you'd want them open, too—but by day as well. There's a good fire in the fireplace, and you know the room really isn't cold at all.''

''Why this sudden conclusion regarding ventilation?'' asked the doctor, surprised. He perched on the edge of the bed and looked up at her.

''You see, I lay awake most of last night, thinking over some things regarding nursing and so on, that were pointed out to me yesterday; some things that made me understand a lot of questions that I've been putting to myself for a long time now. I've come to the conclusion that it's time for dear old Mrs. Therber to be well. It simply is *wrong* to let a patient go on assuming that she's ill when she needn't be. You know, doctor, if she were a poor woman she'd already be out and *practising health*—working, or at least walking about and the like—and so she'd be well. Have we any right—?''

''We'?'' The doctor's thin tones rounded with surprise, astonishment, incipient anger, as he looked up at her, standing so nobly calm, with her hand tight holding the bureau top but twitching never an inch.

''Yes, 'we' doctor. That's another thing I've concluded; that *we* are working *together* on this case, and that, as nurse, I must have some say; knowing the patient so well. Especially as I've been learning some rather important matters about health, lately. As I said, have we any right to let her go on being sick, do you think? She's grown quite luxuriously indolent, thanks to her being well-to-do and coddled. When I came this morning and had to open the windows wide, she was quite content with being lulled into staying quiet. But under all that indolence she's strong and healthy, and you must know it, doctor. Why, just as soon as that first gleam of real spring sunshine came in, she stirred and wanted to be up and out—as she ought to be, because—''

The doctor's comfortable, ruddy face paled with anger, somewhat but he was more perplexed than wrathful. Surely he must have misunderstood what Kate meant, he thought; or else she was not herself, this morning. With a muttered, ''What the deuce are you trying to get at?'' he let her even tones go on:

''I'm sure you must know this, doctor; we ought to cut out—entirely, giving her any more drugs. We ought to stop the morning chops and the 'little bit of beefsteak.' She should have a

strictly healthful diet, perhaps even fasting; ought to be assisted to take regular exercise; not allowed to beg off from cold baths. In a very few days, she ought to be taken out doors, daily; not only for 'as long as she can stand' but for just a litle more. You know what Professor William James teaches about 'increasing the limit of endurance by trying to pass it.' Then, in a short time, we'd have her absolutely well. Above all, we ought to use the 'you're-now-well' attitude toward her; not make her feel that she ought to be 'sick and patient.' It's ridiculous to keep her—"

Almost as hypnotized by her daring to think and learn for herself, the doctor had remained quiet, but growing whiter and whiter with anger. Now he spoke. So angry was he that, instead of using the loquacious and rather domineering manner which was natural to him when he was speaking to assistants, not patients, he could only trust himself to stammer in a low tone, "You must be mad, Katherine; absolutely mad. What has happened to you? You surely can't understand that you've been striking at the very roots of all my principles of practise." With rising wrath and lessening self-control, he flung at her, "You little *fool!*"

"I never was saner, doctor," said Kate. "I've been thinking over these things for a long while, and at last I've been helped to formulate them."

"It certainly can't be possible that you realize that you will be absolutely useless as a nurse to assist me—or any other doctor—if you don't clear all this 'health cult' rubbish out of your mind, at once!" stormed the doctor, his hands shaking in his lap.

"Why, doctor," explained Kate quietly, "if I *do* believe these things, how can I help thinking that I'll be the *more* useful to you if I can get you to climb out of the rut of conventional medical methods; and practise healing, not keeping people comfortably sick? With your splendid ability, doctor, you might then be of use—"

"Well, I never," groaned the doctor. "I swear, I've never heard of anything so madly impudent in all my life. You either retract right now or I discharge you. That's final. I can't understand how I stood listening to you." He rose angrily and ended sarcastically, "Really, you must think that I'm going to change my methods of medical procedure to suit you!"

Kate flushed at his insulting emphasis on the final "you," but she replied quietly, "No. But neither can I change my beliefs to suit you, doctor."

"How dare you come around trying to force your cheap doctrines on me?" asked the doctor irrelevantly.

"I'm not, doctor. No one can force doctrines on another, justly—if, indeed, it's possible at all. But, you see, since I'm associated in healing the dear, old lady, I must have some say, when we differ so in opinion as to what is right toward her—and ourselves!"

"Mrs Pierson, you are discharged, finally and absolutely," the doctor snarled.

She took it calmly, though with a sad thought of what this would mean to poor Ralph and herself.

The doctor was the more angered by her calm manner. He had hoped to terrify her, for he had a secret hope of being able to keep with him so clever a nurse; and of being able to keep her with a graceful victory over what he regarded as her "mad whimsies" by making her renounce them. Dr. Bagle was not really a cruel nor inappreciative man; but so badly trained as to be too authoritative in manner and too conventional in medical treatment. He would never have regarded it as inconsistent with "medical ethics" to let a patient

remain sick; but he did not like finally to dismiss a nurse because she had what he considered a "passing foolishness." He tried to put on the inquisitorial screws which should make her renounce her "heretical doctrines."

"You understand, of course," he said, "that you'll get no more work from any doctor, if I speak to them about you. You understand that I can—"

"Doctor," she replied, with a new and wonderful dignity of presence, "I understand all this. As I said, I lay awake most of last night—largely thinking of just such things. I'm sorry. Remember, doctor, you are really a brilliant man. Some day, you can't help seeing what I've said. I suppose that till you do see it, you won't be able to use me further. I'm sorry but—goodbye, doctor."

She walked away, and, even in his anger, the doctor could not but admire the new, imperial strength, the new depths of thought, revealed in every line of her being.

Chapter VI.

A soul unconquerable.

Old men who had seen better days, young men who had hoped to see them, a line of odds and ends of the city's derelicts stood at the back door of a haberdashery store in the upper Bronx, one March day, some time after Kate had been discharged. Fourth in the pitiful line was Ralph Pierson.

He had, for a week now, risen at five every morning to get the *Planet's* want-ads as early as possible. "Wanted, porter in gents' furnishing store" had looked good to him this morning, and it was the first of the clipped ads to which he was attending.

Though he had started by five-thirty, three men had arrived there before him. At seven-thirty, a big, lazy-seeming, very scornful man in too fashionable clothes and too gorgeous a tie arrived, unlocked the store, and glanced over the applicants for work. He kept them standing there till eight, then began. The first three went down quickly before his sarcastic questions. He came to Ralph and looked at him with that condescension which Ralph had been meeting so often in his search for work that it had changed from a thing to rouse anger to a thing which inspired fear.

"Had any experience?" snapped the haberdasher.

"I've handled gents' furnishings as a clerk," answered Ralph.

"A clerk, eh? Fired, what? Youse boobs oughtn't to booze. Next."

"Say, look here," demanded Ralph. "It was because of hard times that I was dropped from Wanamacy's. I've got a dandy recommend from them. Was head of the game department stock there. And wasn't fired from my general store job up in Massachusetts.

"Oh, them Wanamacy folks sends out a thousand recommends a year, especially just after the holidays. Nice cute little printed ones. No good here."

"But this is a special, typewritten letter—"

"Can't use you, I said. You ain't husky enough, anyway. Git out of the way. Next!"

Ralph saw the job go to a slovenly, broad shouldered man, who laughingly "jollied" the haberdasher. Then he drooped away, another defeat registered against him in the chronicles of society. Glancing over his clippings from the want-ads, he looked into the matter of a plumber who wanted a packer, and couldn't use Ralph because he was not experienced; a new employment office which demanded an advance fee from him, and an office seeking a stenographer. Here, he didn't even get to see the "boss," as his ready-made clothes were growing a bit shabby.

Again he thought darkly of the Riv-

ington street employment office which was shipping men to the east coast of Florida on railroad construction work, without preliminary fee. But this would take him away from Katherine, his Katherine, never dearer to him than now when her cheer was his mainstay in life. But to have to live on her poor little savings—that was hateful.

So thought he, despondently, as he trailed back to the flat, in the early afternoon. Listessly, he took up the study of his correspondence course. For he had now finished the "window dressing and card lettering," and was beginning a sort of graduate course in general principles of the retail business and salesmanship in general, which would fit him for a large position in the commercial world some day. It seemed rather sarcastic of the fates to let him study for a manager's position when he could not land even a partnership, but he dug away till three when Kate came in.

She had rather expected to be able to get work at nursing, this day; but in a certain sadness of her face Ralph read correctly that she had failed again. However, they did not speak of it, at first, save with the kiss of lovers in distress. He passed a soothing hand over her broad forehead, and looked into her eyes with a more virile expression in his own.

Rather silently, they ate their first meal of the day, for they had learned that it is not necessary to have three meals a day; and that one can do nicely with one, if necessity calls. On days when they were both out till mid-afternoon, seeking work, they were able quite cheerfully to do without food till then.

When the meal was finished, Kate leaned her elbows on the table and said, slowly:

"Dr. Bagle was right. He did 'queer' me. I can't get a single bit of nursing through the old sources. You know, they wanted to use me down at Johnson's, where I was for six weeks, once. But that other doctor agreed with Dr. Bagle and said he couldn't use me unless I retracted all my principles. But, of course, I couldn't let them get the better of my, well, of my soul, that's what it really is, you know."

"We're down, down and out." Ralph declared miserably, half ready to cry like a boy. "Everything's black."

"Oh, she declared brightly, "I got quite cheered up today. I went to see a lady at a metaphysical center, and she was awfully kind to me. She told me a lot more about new thought. I think that is the form of thought we've been approaching, all this time, you and I, dear." She smiled across the table at him, and his gloom broke for a moment as she leaned across and took his hand. "She was speaking of optimistic control," added Kate.

"Hanged if I see the good of that, just now," declared Ralph, "when all the old sources for work are gone up."

"Why, that's just what the lady spoke about. If the old sources are gone, then make new ones—and better ones!"

"A fellow 'd think," complained Ralph, "that you didn't realize we're right in the very *depths* of trouble—or soon will be."

"Yes, I know we will be," she answered. "At the very bottom, the cold, frightful bottom. And that is just why I'm growing cheerful."

He looked at her, round eyed with astonishment. "What *can* you mean, dear?" he stammered, and pressed tightly her hand, as if to recall her from wandering, foolish fancies.

"Why, I mean that as soon as we reach the bottom, we'll begin to climb out; as soon as we reach the worst, we'll begin to get better. It must be that way, don't you see, for we can't stand still. It's the most natural, personal

evolution in the world. You know what you prompted me to tell the doctor; 'let's use the get-well-treatment; not the stay-sick-treatment.' Well, that's just the attitude we'll use toward our sick financial position, eh? boy, dear?''

He looked at her silently. Then he bent reverently and kissed her hand; and his soul was big with the optimism unconquerable of Katherine.

(*To be Continued.*)

The Oriental Religions and What They Can Teach Us.

TAOISM FOLLOWED BY FOUR HUNDRED MILLION PEOPLE—LAO TSZE THE FOUNDER—PHILOSOPHIES FOUNDED ON TAO—MAN, SOUL, BODY IN TAOISM—QUOTATIONS AND COMPARISONS.

By SWAMI VYAVANANDA.

II.

THE TAO-TEH-KING.

Among the great religions of the Orient the Tao-Teh-King, or the Sacred Way of the Tao, is perhaps the most influential. Taoism is today the religion of about four hundred million people, mainly Chinamen.

The founder of the Tao-Teh-King was Lao Tsze, a Chinese philosopher, who lived in the sixth century before the beginning of the Christian era. Beyond the date of his birth, 604 B. C. and that of his disappearance just one hundred years later, but little is definitely known of the life of Lao Tsze. It seems authentic, however, that He was, during the greater part of His life among men, the Keeper of the Archives in the Chinese state of Tsoo; and that at the end of a hundred years He bade farewell to His disciples and unattended and on foot, went out into the unknown wilderness to the north of China, never again returning to His native country.

The circumstances under which the Tao-Teh-King is believed to have been written are beautifully described by Dr. J. W. Heysinger, a nighly erudite and sympathetic student of Taoism.

He reached the Northwest gate, the barrier-gate,
Which opened on the vast world-wilderness,
And paused in loneliness. Picture the scene;
Behind him China's ancient palaces,
Her cultured hills and plains, her roads, her streams,
The people he had loved and taught, the friends
And neighbors of his honored hundred years;
And there wild feudal tribes in warlike waves,
Melting afar in endless desert plains
Where savages, enwrithed with wild beasts, fought;
And here the gateway of his mighty wall
Now closing on his living sepulchre.
The warden of the gate bowed low and said,
"Master, about to pass from sight of men,
I pray you here and now, before you go,

Write me the book that all the world require."
He sat and wrote on that dividing line
Between the known and the unknown beyond,
The book, the TAO-TEH, and there revealed
The Tao, its attributes, its lessons full
Of all that makes for life and happiness,
Of all that leads to truth and usefulness,
The richest legacy man ever left,
Though dowered of the wealth of gods, to man.
'Twas five and twenty centuries ago,
And from that day to this the magic work,
Magic alone in its simplicity,
Its noble virtue, its unselfishness,
Its truth in full perspective and detail,
For those who were, and are, and are to be,
Stands loftiest and oldest of its kind.

SIGNIFICATION OF "TAO-TEH-KING."

The very words "Tao-Teh-King" are most interesting. "King" in the Chinese language simply means classic. "Teh" signifies virtue, using that term in the broadest sense. "Tao" is a word about which there has been much discussion among scholars. The colloquial meaning of the word is simply road or path; but, while Lao Tsze himself used the term in this sense, He at times so employs it—in fact, so defines it— as to indicate that in His estimation the word has a meaning infinitely more broad and deep and significant.

To Lao Tsze himself it is evident that the word Tao means not only the road to spiritual freedom, the method of living by which man may gain spiritual freedom, but a subtle Spiritual Power or Entity. He writes, for instance in the twenty-third chapter of the Tao-Teh: "There is an entity which is incomprehensible and perfect, which existed before heaven and earth. So still! So transcendent! It stands alone and changes not. It pervade all objects. If I were compelled to designate this ineffable Thing I would call it Tao." And again elsewhere: "The Tao that can be described is not the real Tao."

SOME ANALOGIES OF THE TAO.

So we find that the Tao suggests the "Abyssal Space" of Jacob Boehme, the "One Essence" of Spinoza, the Akaza, or Astral Light of the Theosophists, the "Great Midst" of August Comte, the "Manaza" of the Brahmins and the luminiferous ether of your own western scientists. Of course Lao Tsze's conception of the Tao is not identical with any one of these philosophical abstractions, any more than any one of them is identical with any other. But the word Tao, like the other terms mentioned, conveys the idea of infinitude, of ubiquity and of being the ultimate Substance out of which all things are made.

In western theology this Divine Essence of Lao Tsze is supposed to be identical with God, Who is believed to be not only the Creator of all things but the Material out of which all things were elaborated. But the Tao, or Divine Essence, of Lao Tsze is not God; It is only the substance out of which God created the universe. "Out of Tao, the Teh (virtue) produces and nourishes. Everything on the earth takes form after its kind; and the forces of nature mold these objects to perfecfection."

THE TAOISTIC CONCEPTION OF MAN.

As to the nature of man himself, Lao Tsze teaches that man, as we know him in everyday life, is merely the expression in matter of an infinitely superior entity, the Soul, the Real Self. This Real Self corresponds closely to

the "Atman" of the Hindu philosophies, even as the term "Home," which is the nearest English equivalent known to me for the Chinese word, "Woo," corresponds to the Devachan of the Buddhists and the "Hades," or place of departed spirits, named by the Jews.

MAN, A SOUL, POSSESSES A BODY.

The Tao teaches that, from his "Home" his place of spiritual abode, man goes out into objective life for a brief period. During this time the Soul, through its struggle with the environment, through care, responsibility, persecution, vice, crime, poverty and disease—through all these and the other ills of life, the Soul learns the great lessons of life—moderation, foresight, humility, dignity, clear reasoning, self-command, calmness, kindliness and love. After his life-test is over the man returns "Home." The going forth (from Home) is Life; the coming Home is Death." (Tao-Teh Chapter L.)

THREE PRECIOUS THINGS IN THE TAO.

"Three precious things I hold: Compassionateness, self-command and humility." (Literally the word humility may be translated, avoiding precedence.) In this saying Lao Tsze closely anticipates the teachings of Jesus of Nazareth, who urged His followers to considerateness and charity in many exhortations such as the following:

"Give to him that asketh thee, and from him that would borrow of thee turn thou not away."* MATTHEW 5, 42.

"Whosoever would be chief among you let him be your servant." Matthew 21, 27.

"Thou shalt love thy neighbor as thyself." MATTHEW 22, 39.

"Blessed are the meek: for they shall inherit the earth." MATTHEW 5.

"Blessed are the merciful: for they shall obtain mercy." Matthew 5, 7.

THE DOCTRINE OF NON-STRIVING.

Another interesting and important teaching of the Tao is the unwisdom and futility of strenuosity, striving and anxiety and the beauty and unconquerable power of faith and trust in the Great Good. In Chapter LXVI we find these words spoken of the wise man, "And since he does not strive, no strife with him ever appears." "The conqueror fails who relies upon his own strength." (Chapter LXXVI.) And again in Chapter LXXVIII Lao Tsze refers to "the virtue known as non-striving."

And here again we cannot but note the impressive parallelism between the teachings of Lao Tsze and those of the Prophet of Nazareth who said to His disciples: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on." Matthew 6, 25.

Again Lao Tsze says: "Not to strive is heaven's way, and yet it conquers all. Silent, it answers; uncalled, it obeys; its perfect, harmonious workings are concealed in its deliberateness. (Chapter LXXIII.) And in Chapter LXXXI, "Striving breaks whatever it makes. "'Tis the way of the sage to act: he acts, but never strives."

THE GOLDEN RULE IN THE TAO-TEH.

Another important doctrine of the Tao-Teh is the returning of good for evil. In Chapter XLIX Lao Tsze, perhaps for the first time in the history of the world, put into words the spirit of what the western peoples know as "the Golden Rule." "To those who are good I will be good; to those who are evil, who strive to injure me, I will be good also. Those who are faithful I will meet with faith; and those who are

faithless I will also meet with faith. The virtuous man is good to all." And again in Chapter LXIII, "Recompense hatred with deeds of goodness. Repay injury with kindness." Still is there found the parallel between the philosophy of Lao Tsze and that of Jesus of Nazareth who said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matthew 5, 44.) And elsewhere: "Do unto others as you would have others do unto you." This idea of returning good for evil is propounded by many religions.

WHAT IS STRONGER THAN STRENGTH? WEAKNESS.

The idea of non-resistance is much dwelt upon in the Tao-Teh-King.

That the tender conquers the brutal,
That the weak overcomes the strong,
The whole world knows.

Elsewhere Lao Tsze writes: "Repress the impulses of the will. * * * When you desire to act, act not; and the non-action will be the action." In other words, exercise your will power not upon others but upon yourself in maintaining self-control, developing virtue and doing good. Be active mentally and morally in restraining yourself from excessive or ill-considered acts.

THE CHILD AS A MODEL.

The Tao-Teh holds the child up as a model, again realizing the words of Buddha and of Jesus on the same subject: "Can you become as a little child, simple, pure, dignified and faithful? The child is indifferent to things and follows the environmental current. He is free from the demons of self-consciousness and conceit. Can you rest in entire truthfulness and simplicity like a little child?"

And now after these very incomplete and fragmentary remarks on this first recorded attempt to help man in his inherent desire to unite himself to God—and now let me try in a few words to epitomise the teachings of the Tao-Teh-King.

Man, that is the objective conscious man, is in the world for but a short time; and he should use the world for the purpose of developing his spiritual, his eternal part, the true self, the Atman. The world with its pandemonium of cares, tasks, griefs and persecutions, is merely, as Browning called it, "stuff to try the soul on."

And how shall a man best approach this work of self-evolution, of self-emancipation, of finding the Tao, or, as Hindus say, of gaining Samadhi, "freedom from the dominion of the flesh?"

Lao Tsze tells him to be simple, silent, humble, calm, kindly, forgiving, resisting not evil but overcoming evil with good, following desire and impulse, but so refining those desires and impulses that their gratification shall lead only to beauty, harmony and higher development both to himself and to others. Thus to walk in the sacred way of the Tao is at the end to find the blessed Peace of the Tao, the Bliss of Brahma, the Celestial Nirvana, the Kingdom of Heaven.

A Wish.

By George F. Paul.

By the welkin blue above us,
By the dear souls who have loved us,
Let us strive to be
Higher than the world around us,
Broader than the realms that bound us,
Great as mortal men may be.

Non-Resistance as a Healing Power.

A DOCTOR'S OPINION—TOLSTOI SAYS, "ALL PAIN IS A BLESSING"—SOME INTERESTING EXPERIENCES OF THE AUTHOR—METHODS USED IN HEALING—WHAT TO HEAL—"GOD-PLASTERS."

By ALICE B. STOCKHAM, M. D.

"Agree with thine adversary quickly" is an old command. All adversaries—not only the man who would rob you of substance or reputation, but agree with disease and conditions. Be at one with the situation. If it is pain in any part of the body, recognize it as a sign that there is inharmony in physiological processes and that the forces are at work to bring about normal conditions. Pain of itself is good, for in disease it is your best friend.

Tolstoi says: "I can understand how pain is silenced by thought. I know this by experience. Whenever I have an attack of pain, I put myself in the attitude of non-resistance and welcome it as a friend. I think at once, that it is good, very good; that it is a sign of activity for the establishment of harmony; so the more pain the better. It is an agreement with the adversary. According to the law of agreement the pain soon subsides. Oh, yes, all pain is a blessing!"

A heavy radiator stored in my basement, once fell across my foot, bruising the toe joints so that bleeding occurred in five places. The injury was so great that the foot was numb during the first half hour after the accident. When pain set in I said: "That is good." I rested the foot upon a pillow and talked directly to the cells. I said: "Little fellows, marshall your forces; there is enough and plenty to repair this injury. Let there be no fussing, no quarrelling. Just draw from the source of supply and go about your business."

In three minutes the pain ceased and I dropped into a most peaceful sleep. From the first day I could and did bear my weight upon the foot which healed almost miraculously. A few days later when riding on a street car, I crossed my knees with the result that the pressure on the nerves renewed the pain in the foot. I did not humor it to remove the pressure, but again said: "Pain is good; go on and complete your work of restoration."

Although I was soon able to wear a shoe, the profuse bleeding from the wound and the loss of the nail from the large toe some three months' later, gave evidence that there had been serious injury. I am satisfied, however, that the healing process was greatly hastened by the attitude of mind which I held towards the foot.

In forms of acute disease, a perfect agreement with pain will often produce immediate restoration. I once had a very severe attack of dysentery, suffering a good deal of pain, and with all the attendant symptoms even to a frequent

discharge of blood. This had continued for several hours when I recalled Tolstoi's prescription and I began to say: "Pain is good. The pain I am suffering is an effort towards restoration, therefore the more pain the better."

For about a half hour the pain increased and the frequency of the discharges also. This is a common experience as though a veritable demon demanded dominance. But I persisted and very soon there was perfect freedom from suffering and also all the symptoms of this terrible disease yielded to the treatment. The sensation was as if I had been under the influence of anodyne, and although I did not sleep, there followed a most blissful period of quiet and repose.

For many years although in my usual robust health and capable of great endurance, I very frequently suffered from what I called baby colic. I was under a strict hygienic regime but nearly everything I ate produced pain until I came to live on a very limited diet. After having some understanding of the power of Spirit, this did not occur so frequently, and I accustomed myself to the thought that all ordinary food was nutritious and suitable for building up the physical body.

However, this colic was very persistent and in after years recurred so severely as to make life almost intolerable. One day it occurred to me—Why not hold a state of mind that I would towards a dose of medicine? If the doctor has prescribed a cathartic in the shape of a powder, pills or simple castor oil, you are led to expect from the increased activity of the liver and the peristaltic action of the bowels that suffering will follow. I said to myself: "This is as if I had taken medicine and the pain is only a symptom of normal action. It is as it were, the God force impelling normal action."

No remedy or system of healing that I had ever employed for this difficulty had such an immediate effect. The effect was not only immediate but permanent, although different physicians had at various times diagnosed the trouble as peritonitis, enteritis, colitis and even appendicitis.

How many or what class of ailments may be treated successfully in this manner I have been unable to ascertain. My own experience and that of others whom I have advised has been so successful that I think it would be well worth while for any person to at least make the experiment. Try it for all forms of headache, indigestion and even rheumatic complaints. Claim activity of the forces and welcome the pain.

In the year 1906 a German nurse made me acquainted with a patient of hers who was suffering from a tumor in her breast that had every symptom of cancer. Anticipating the patient's death, she had engaged me to attend the case towards the last in order to have a regular M. D. testify to the undertakers that the girl had died "scientifically."

One very hot Sunday in August, I received a telegram at my camp in Wisconsin to go to the girl as soon as possible as she was believed to be dying. I arrived about nine o'clock in the evening and found that the tumor was bleeding profusely—over a quart at a time, and that, two or three times a day. It is not supposed possible that a depleted patient can live long under such a drain. She was very weak, thin and pale. Her pulse was very low.

Among other questions, I asked her if she had pain in the tumor.

She said, "Oh, yes, all the time—a burning, stinging, cutting, gnawing pain!"

"Have you ever thought that this

pain is good or are you all the time fighting it?"

"Oh," she said, "I do not know, I can scarcely bear it."

"Well," I said, "do you know that if you were to go to a specialist for treatment, he would put on a plaster to remove this tumor, if he did not use a knife, and you know well enough that that plaster would cause excruciating agony if it did its work. Now, dear child, in your reading of *Science and Health* you have come to believe that God is everywhere, that there is no point in space where he is not. It must be that he is in this tumor as much as in your hands and feet. Suppose that you think there is a God plaster on your breast and that it is only God working towards health and harmony that produces this pain."

Her face became illuminated at once. "Why," she said, "I never thought of that."

"Well," I said, "think of it and say it and believe it and see what effect you will get."

The result was most miraculous. The hemorrhage ceased. There was but little pain although the breast sloughed off entirely, while in less than six weeks a perfect integument was formed over the flat chest.

A few weeks later I went to Kansas to visit some old friends. In the family where I stayed was a young lady about eighteen, who was suffering with intense pain on the right side of the pelvic region which had been going on for a number of weeks. Her physician had just told her that there was no help but an operation. In fact, she had expected to go to the hospital within a week. She had no faith in any process of mental healing and clung to her orthodox belief of evil spelt with a capital "D."

I told the above story of the cancer in her presence to a number of ladies, but directed no special thought to her and in no way had tried to influence her to forego the operation. The next day but one, I was visiting another part of the town and telephoned to this house to see if I had any mail. This girl answered the telephone and I expressed some surprised at her ability to do so, and inquired how she was.

"Oh," she said, "I am ever so much better. Do you know, I have got a God plaster on my side!"

"Well," I said, "that's good. Now be sure you let it do its work."

I returned to the house that evening and had quite a talk with her, and among other things she said to me, "I know now that I will not have to go to the hospital. I can relieve this pain by thinking it is a God plaster."

I afterwards discovered that there were serious complications in her case, and among them lithic deposits in the bladder, and the passage of these caused most excruciating agony. However, the surgeon was cheated of his job and she was saved of her operation, and really and truly by absolute non-resistance or by agreement with what was her adversary.

Three weeks later when I was returning from a journey in the South, I found her sweeping the porch and doing considerable housework.

One person is unable to test the extent of the operation of this law, but I have found it served me so well in many ways that I am willing to trust it.

New Year's? Resolve to re-solve yourself to the solving really of others.—*S. Jay Kaufman.*

Lively Cometary Times.

NO DANGER FROM HALLEY'S COMET—SOME INTERESTING DATA—SIX EXCITING NIGHTS WATCHING COMETS.

By EDGAR LUCIEN LARKIN.



Halley's comet passed from the constellation Orion into Taurus on November 1, 1909. This celestial visitor is making its regular call on the sun and solar system. It may put on magnificent display as at times of former apparitions, or, its position in reference to the earth and sun may cause it to appear small.

At all events, the nucleus will be at its nearest approach to the sun, or in perihelion, on April 19, 1910.

The tail will extend in an opposite direction to that of the sun, and its length may be 50,000,000 or 100,000,000 miles.

For tails of comets have been seen of still greater length. The nearest approach of the head or nucleus to the earth will be on May 18, 1910. At this point the comet will be almost on a straight line between the earth and sun, and at a distance from the earth of 13,020,000 miles. Then, since comet's streamers always project away from the direction of the sun, it will point toward the earth. Now if the tail should be more than 13,020,000 miles long, the earth will dash through it on May 18.

The earth moves with a speed of eighteen and one-half miles per second. The head of the comet will be moving at that time with a velocity of thirty-two miles during each second of time; but in an opposite direction to that of the earth. The tail out as far as the earth will be moving somewhat faster than the nucleus, so that the speeds combined will be more than fifty miles during the time a second's pendulum makes one swing. No brain can commence to think of this rate of motion.

The tail of Donati's comet in 1858 was 42,000,000 miles long at maximum. Halley's comet has been seen as follows: B. C., 240 and 12; and A. D., 218, 530, 760, 1066, 1145, 1301, 1456, 1531, 1607, 1682, 1759 and 1835. The periodic times have varied from 74.88 to 79.34 years, the average being seventy-six years, three hundred and fifty days. This discrepancy of 4.46 years has been caused by the varying intensities of attraction due to changing positions of all the planets, mainly of Jupiter and Saturn, upon the mass of the comet's nucleus.

PRESSURE OF RADIANT ENERGY.

One of the chief scientific discoveries of all time was that of the pressure of

light, heat or any other mode of energy radiating from a center in waves. Incredibly minute energy-waves, as of light, actually exert a pressure upon any surface upon which they may beat, like that of water waves against rocky shores. Gravitation exerted by the sun attracts all things toward it; but the sun's wonderful radiant energy repels. Mathematics has had these minute particles of radiant matter within its mighty power.

The masses and diameters of these excessively small bodies have been discovered to be justiable, to be balanced against the sun's attraction as all distances.

Professors Lebedew, Hull, Nichols and Arrheneus completely solved this capital problem. This discovery cleared the mystery of why comet's tails always point away from the sun. The very fine particles within the interstices of the nucleus of comets are driven out to the rear by the solar radiance pressure. None is able to predict the length of any cometary streamer, because it is not known how much cosmical dust is stored in the nucleus; nor the mass and diameters of these minute granules.

I have been up all night during six nights to be fired through comets. On November 13-14, 1866, 1899, 1900, 1901. In 1866 I saw a few meteors from my station in Illinois, and none in 1899-1900. But up here I had the "time of my life" on the night of November 14-15, 1901. I counted 661 bright meteors from midnight until sunrise, at which time they were still appearing. These were the debris of the nucleus of a huge comet making circuit in periods of thirty-three and one-third years. The display should have been on in 1899, but Jupiter made trouble and put off the beautiful scene until 1901.

Halley's comet when last seen here in 1835, did not show signs of disintegration and may be intact in 1910.

Alarmists — regular professionals — cannot cause insanity in weak minds by predicting disaster to fall on man in 1910, for the reason that the nearest approach of the nucleus to the earth will be at a distance of more than thirteen million miles. The particles repelled by the sun are so fine that a mass of them could not be called a gas, but in a state known as ultra-gaseous, as rare no doubt, as the air in a high vacuum tube in our laboratories.

Very likely none but astronomers will be aware of the time when we are shot through the ultra-gaseous mass next May, and that by means of mathematics. The nearest approach of this comet to the sun is at a distance of 54,700,000 miles. The far and away aphelion point beyond the orbit of Neptune, is at a mighty distance of 3,348,000,000 miles from perihelion.

The comet is now at this writing (November 16), well within the orbit of Jupiter. It looks like a patch of pearl white in the blackness of the sky. The motion of this comet is retrograde, that is, with the motion of the hands of a watch, and opposite to the directions of motions of all the planets in the solar system, for these all move in opposition to the hands of a clock or watch, as seen by an observer north of the equator looking toward it to the south.

The nucleus may be so wide that a portion of it at least, may come to the straight line joining the centers of the earth and sun. If so, it will make a transit across the giant disk and may be seen in a telescope. That is, if it is not transparent. The huge comet of 1882 actually made transit with such terrific speed that the time of passing was only fifteen minutes. It could not be seen against the sun as the solar

light passed through it. That comet, at perihelion, was much nearer the sun than Halley's and the nearer to the sun the greater the speed. Up here is a good place from which to watch distant trains of cars.

Day after day they pass the same houses and trees. The inference is that they move on permanent tracks. Halley looked up records of the past and found a comet which always came to perihelion at the same point. Then he began the most remarkable mathematical work ever undertaken—to compute the size of the orbit, the speed of the comet and time of its return. This was in 1705 when he was young. He published his prophesy and said it would come back late in 1758 or early in 1759, but stated that he could not set the day because Jupiter and Saturn had not been weighed with accuracy.

It came to perihelion on March 13, 1759. This achievement startled the entire world of science, so the scientists named the huge comet in his honor.

"Comets are meteor swarms which have entered the solar system some time or other." *J. N. Lockyer.*

That is, nuclei are not solid, but are great collections of loose meteors, stones, chunks of iron, and nickel and iron.

"With regard to the November swarms, it is known that a thousand million miles of its orbit have been pierced by the earth in successive passages through it since A. D. 902." *Lockyer.*

And now Winnecke's comet is around here again. It was discovered in 1819, and its time of circuit of the sun is five and one-half years. It was up in the Constellation Ophiuchus at last account. Thus 1910 will be regaled with cometary splendors.

Lessons in Constructive Science.

NOT NECESSARY TO FIGHT EVIL TO REFORM—RELYING ON VACCINATION, NOT THE VACCINATION ITSELF PREVENTS DISEASE—A NEW TEMPERANCE METHOD—WHAT ENDED SLAVERY—ADVICE TO SOCIALISTS—STRAIGHT TALK.

By WALLACE D. WATTLES.

There is a constructive, or integrating principle in nature, and a destructive, or disintegrating principle.—Power applied through the constructive principle builds, forms and integrates; it draws atoms and forms together.—Power applied through the destructive principle dissolves and disintegrates; it disperses atoms and forms, and throws them apart.—To learn how to make every thought and action constructive, is to master the secret of all attainment.

IV.

AGITATION AND REFORM WORK.

If you must agitate, or take some part in "reform" work, mind that you cannot do it without positive injury to yourself and others if you are "agin" existing wrongs and abuses. It is not at all necessary to fight evil in order to make the world better; in fact, fighting evil only makes the world worse. Jesus, who was a very practical man, was quite sane and wise in advising us to practice non-resistance. Resisting evil strengthens it.

You cannot, as I have intimated in a former lesson, destroy an evil by fighting it. Fighting it is just what makes

it an evil. It is a universal law that action and reaction are equal; all the strength, for instance, which is expended in fighting the tobacco habit, is given to tobacco, which thus acquires a power over its victims. When a great many people were fighting witches, the witches had extraordinary power over their hapless victims; but when people no longer fought the witches their power was taken away. When preachers and others were fighting the devil, his power over men was tremendous; he drove countless thousands to destruction by the psychic force given to him by his enemies. The power-thought, thrown out against the devil, reacted on the tempted man, and he was overcome by it. The devil never had any power, save what was given him by those who fought him. As we quit opposing him, and talking about him, his power to injure men is waning every day. All the power the devil ever had was given him by those who believed themselves to be his worst enemies.

For another illustration, take smallpox. Once it was a terrible thing, slaughtering its tens of thousands; talked about, feared, fought against strenuously. Then came vaccination, and people believed in it. They ceased to think the fear-thought about smallpox; they ceased to talk about it; they ceased to fight it. They vaccinated their children, and then, relying on the supposed efficacy of the vaccination, dismissed the whole matter from their minds. They forgot how to have the smallpox, and now, even by the most strenuous suggestions, the doctors are unable to get up a good, old-fashioned case. The people have lost their mental picture of smallpox; they do not know how to have it. And now, if the graft-seeking political doctors and their opponents would only let us forget the horrible and filthy practice of vaccination! And they will, if we will just keep quiet, and teach the true way to live. Vaccination, like smallpox, will dry up and disappear if its opponents will keep still. But, you say, will not the political doctors keep it up? Yes, for a time; but the compulsory vaccination laws will soon be a dead letter if they are quietly ignored. Get some good, sensible doctor to vaccinate your children with cream of tartar, and let him give you a certificate of "satisfactory vaccination," and keep still. FORGET IT.

The same thing applies to temperance work. To read much of the temperance literature, or to listen to many of the sermons and orations, you would think the "demon rum" was a very real and very powerful personage. How he does "drag men down" to be sure! He gets his "clutches" on them; he reaches out and hauls them into the saloon; his "baleful influence" is almost irresistible; and so on. And who and what is this "demon"? An inert liquid, of itself quite incapable of sending out any psychic vibration, exerting any fascination, having any baleful influence, or exerting any power over any man, in any way whatever! What is it that gives liquor its baleful influence? Power-thought. And who puts the power-thought into the liquor? Temperance people, mostly. Keep still; mind your own business, and be sure that when liquor drinking has served its purpose in the evolution of the race it will be superseded by something else. Why prolong the evil by fighting it? Resist not evil; that is, do not destroy evil; build up good. In the factory towns of Indiana, the five-cent theaters, to which a poor man can go with his whole family, have cut down liquor drinking more in the past two years than those who fight the demon rum have done in all the history of the state. One man who is FOR good and cheap amusements for the

masses will do more good than a thousand men who are fighting against evil.

Take one more instance: I wish to make my point completely clear, so that you will not misunderstand me. We give to Wendell Phillips, Garrison, Lovejoy and the other anti-slavery agitators the credit for bringing about the abolition of slavery; but are we correct in doing so? Not at all; they did not cause the abolition of slavery; they only hastened what was being slowly and surely brought about by economic evolution. It was the improvement of machinery, the rise of the factory method and the development of the wage system in industry which made the spread of slavery into the North impossible; and if the matter had been left entirely to the process of evolution, the same causes would have abolished slavery in the south, without the firing of a single shot. The wage system fits in with the improved modern methods of production, and is a much more up-to-date method of exploitation than chattel slavery. Nobody who can own a man's job would care to go back to the clumsy old method of owning the man's body. The present method was bound to supersede that other; and all the agitators did was to cause a great war. The wage system will be superseded by socialism in a perfectly peaceful way, provided the socialists do not get in too great a hurry. Mind your own business, and give God a chance to finish His work in His own way. He is dong it a great deal better than you could, if you were in His place.

This applies to all agitators for the betterment of social and moral conditions. Suppose your neighbor does smoke; it is none of your business, so long as he does not blow the smoke in your face. Suppose he does chew tobacco; that is none of your business, so long as he does not spit where you have to drag your skirts through it. Whenever his "bad" habits begin to be a nuisance to you, you have a right to demand their regulation; and not otherwise. Live your own life, and make the most of yourself in every way; and mind your own business.

To be "against" anything, no matter what, puts you in the destructive attitude of mind, and it will react upon your physical and mental being. Action and reaction are equal, remember; and the thought of being against anything, persistently held, will set all the cells of your body against each other. You know that it is disastrous to hold the hate thought against people; it will make you sick. Well, it is just as disastrous to hate THINGS as it is to hate people. It is not because the hate-thought is immoral that it hurts the hater; it is because the hate-thought, in its reaction, sets particle against particle, cell against cell, and so stops construction and accelerates destruction. To hate tobacco, or to hold the hate-thought against the practice of smoking will effect you exactly as it would to hate the church or God. It is not what you hate; it is hate in itself that is destructive.

So, do not hate evil; love good. Do not work against wrong; work for righteousness. Do not try to drive darkness out of the world; try to spread light. Do not try to stop other people's bad habits; show them good habits. Do not crusade against vice; spread virtue. And as for injustice, wrong, crime, sin, vice, liquor, tobacco, profanity, and so on: FORGET THEM!

Learn the luxury of doing good.—*Goldsmith.*

Society and its Criminals.

JUSTICE IS GROWING—NEW IDEAS OF PUNISHMENT TO FIT CRIME AND CRIMINALS—PROGRESSIVE PRISONS—GRAFT—JUVENILE COURTS.

By WILLIAM E. TOWNE.

It used to be considered largely a matter of revenge when the state punished a criminal.

"An eye for an eye, a tooth for a tooth," was the basis of justice.

Then there arose, here and there, a Portia to temper with mercy the so-called justice which Shylock demanded.

And now we are beginning, not only to season justice with mercy, but to have a larger conception of justice.

Under the old methods of punishment the state engaged in a wholesale manner the business of making criminals.

Boys and men who had committed any offence which landed them in jail were henceforth outcasts.

If a man served a term in prison, henceforth all avenues of employment were closed to him.

The larger idea of justice shows us that society is in degree responsible for its criminals. And the criminal reacts upon society.

Instead of being considered simply as a rebellious chooser of evil, the criminal is now regarded as morally unbalanced, and in many prisons treated accordingly.

Efforts are being made to educate and train the minds and hands of prisoners. Those who desire to learn a useful trade are given an opportunity to do so.

An interesting article on prisons in *Hampton's Magazine* for October records these signs of progress:

At the Ft. Leavenworth (Kan.), Penitentiary, containing eight hundred prisoners, there is regular work in the open air for a majority of the men. Fifty or sixty find employment upon the prison farm. A large orchard is being added, which will provide more open air work for the convicts. Many of the men are employed in the brickyard connected with the prison, and about five hundred on other building operations.

At this institution stripes have been abolished and corporal punishment is unknown.

The Joliet, Ill., prison is managed on similar progressive lines. There is cleanliness, ventilation, light. They have here the largest prison library in the world, where the best literature may be obtained. In addition to this the state maintains a school for the inmates.

At the Stillwater, Minn., prison a local Chautauqua Circle is maintained, an exercise drill, a band, an orchestra and a weekly newspaper published.

"The avowed purpose here," says

the writer in *Hampton's,* is to better the mental, moral, and physical condition of every person who enters it, and the idea of punishing anybody is being forgotten."

The one great obstacle to prison reform is politics. Men are selected as wardens who have no fitness for the place, but simply because they possess political "pull" and need a "job."

Some day society will protect itself by placing its prisons upon a business basis, eliminating graft and pull.

* * * * * *

The best thing that is now being done to eliminate the criminal element from society is the special attention given in many states to boys and first offenders who are brought before the police courts.

The juvenile court segregates the young boys from the older offenders, and gives them every opportunity and stimulus to reform.

In Oklahoma they maintain an adult reformatory for first offenders among men. In this state they have also solved, in degree, the question of political influence in prisons by the creation of a state commissioner, elected directly by the people, who look after the prisons and prisoners.

The Harvest Moon.

THE BEST NEW THOUGHT PLAY YET PRODUCED—THE DRAMATIZATION OF THE PSYCHOLOGY OF MENTAL SUGGESTION—EFFECT OF COLORS ON EVENTS AND PEOPLE—A BETTER PLAY THAN "THE WITCHING HOUR!"

By WILLIAM E. TOWNE.

Many of the critics are saying that "The Harvest Moon" by Augustus Thomas is an even better play than his great success of last season, "The Witching Hour." With this I agree.

"The Harvest Moon" is not so intense, and does not require such strained attention on the part of the audience. It contains more comedy. The "lesson" is not so obviously "lugged in," and is more artistically presented. The climaxes do not come so thick and fast. All the action of the play tends to one grand, glorious climax at the very end. This is as we like to have it.

"The best play I ever went to in my life," said a friend who was with us. The audience listened with the same quiet, wrapt attention that was given to "The Witching Hour," when we first saw it about a year ago.

Evidently there are plenty of people who are deeply interested in practical psychology.

In this, his latest play, Mr. Thomas not only introduces the psychology of mental suggestion but he takes up the more occult subject of the effects of different colors upon the human mind. He demonstrates, by object lessons in the play, that green affects one to contentment; yellow to mirth; red stimulates, etc., etc. In presenting this subject as applied to love he leaves us with the impression that a great deal of love is due to the effect of moonlight and propinquity, and that "fate" is responsible for much less romance than has been commonly accredited to it!

In Monsieur Vavin, the French author, dramatist and savant, about whom all the action of the play centers, the author has created a wonderfully

strong cosmic and cosmopolitan character. Of course he makes this character the mouthpiece of the new thought ideas he wishes to present.

The first scene opens in the country home of Professor Fullerton, of Harvard, at Lenox, Mass. Dora Fullerton, who has been brought up to consider herself his daughter, was really the daughter of his divorced wife, born two years after her separation from the professor. No one in America knows the facts save Fullerton and his sister Cornelia. The latter is a typical New England old maid. In appearance sharp of feature, thin, precise, narrow; sharp and often unkind of tongue where Dora, the daughter, is concerned. From Dora's earliest youth Cornelia has constantly told her that she is the exact image of her mother, and at every little exhibition of wilfulness she is informed that she is just like her mother and that a similar bad end is in store for her.

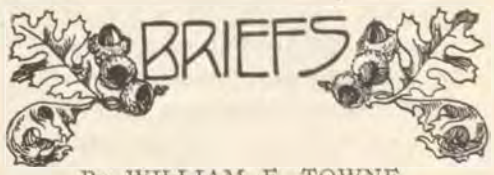
While in Paris Dora meets the elderly Monsieur Vavin. He is her real father, and he and his servant recognize Dora through her remarkable likeness to her mother. He does not reveal his relationship to her, but becomes her close friend, and is invited to visit the family in Lenox. There he discovers the overwhelming burden of adverse suggestion which Cornelia has created around Dora, and sets to work to counteract it.

Of course a romance arises between Dora and a young playwright. In the endeavor to thwart this the narrow-minded Cornelia reveals to Dora that Fullerton is not her real father. Almost overcome with grief she prepares to go out alone into the world. Her lover and Monsieur Vavin are sent for, and then in an intensely dramatic scene Vavin reveals himself as her real father and explains that he was legally married to her mother, although no one in America had known the fact.

In this great final act Vavin explains to Fullerton how they two were really responsible for the death of the girl's mother—Fullerton because he alienated her and finally drove her from home with his reiterated suggestions that she was perverse, wilful, imprudent, etc.; he (Vavin) because in anger through a lover's quarrel, he had suggested to the woman that she was not legally married to him. She was absent from him at the time, on account of the quarrel, and worry over her situation brought about her death.

Vavin also explains how the ignorant, though perhaps well-meaning friends of Dora were near ruining her happiness and her life's career by their adverse suggestions concerning her likeness to her mother, in appearance and acts.

As an education "The Harvest Moon" is the best yet. As a play it is equal to the best work of its famous author. It is a play that one thoroughly enjoys, and the psychology which it teaches one is compelled to acknowledge as true, so forcefully and convincingly is it presented.



By WILLIAM E. TOWNE.

* * * Why is there so much "grafting" in the United States? I think it is partly because we are a new and in some ways crude country. But the quality in our national character that leads to grafting is altogether good in itself. It is the quality of push, enterprise, the desire to get ahead. Carried to extremes this leads one to get ahead at the expense of his neighbors, and we then have "graft" in its various forms.

* * * Only public opinion can eliminate graft. Where the attempt to reform is not backed by public opinion it fails, as in San Francisco. Public opinion will gradually eliminate "graft" as the interrelation of the human family is more fully recognized and admitted. On every hand we see evidence that men and women are recognizing the unity of humanity as never before.

Even capital and labor, natural enemies, are working together, here and there, in harmony born of an understanding that their real interests are identical.

* * * Over in Springfield the other evening I visited the technical high school. There were young men and women from every walk in life being taught AT THE EXPENSE OF THE STATE—to do useful work with their hands. Boys were learning blacksmithing, wood working, plumbing, electrical work, etc. Some of the girls were having a jolly time learning to cook. Others were becoming proficient stenographers, and some were working by the side of the boys in the chemical laboratory. In the electrical department were quite small boys and grown men working side by side. One of the most earnest students was a young colored man, probably an elevator boy, who was anxious to improve his opportunity. Such a school is a living practical example of the fact that we are beginning to recognize that the race is bound together as a unit, and that the individual good of these boys and girls who are being educated at public expense, becomes the good of each person who lives in the community.

* * * *If you want to realize power and health and peace you have first got to realize them in your consciousness. You cannot expect to think weakness and laziness and doubt and yet reap a rich harvest of the other things.

* * * How shall we make health a part of our consciousness? By realizing that there is only One Principle in the universe and that must be a principle of health and harmony. Your ill health and inharmony comes from your own limited mortal misconception of truth. Fasten your mind not upon the limitations but upon the Divine Mind which includes all health and peace and joy.

* * * How much jollier life would be if we would only treat each day as a divine adventure. Fight each day's battles by themselves without weighting ourselves with fear of what tomorrow has in store for us. The time to build health, strength, success is NOW. Upon our use of THIS HOUR depends the harvest we shall garner at a later hour.

* * * Let us think of ourselves EVERY hour as CREATORS. We are NOW sowing the seed for a future harvest. If we are firm, confident, diligent, concentrated NOW, we shall surely reap a good harvest. If we are always waiting for a more opportune time to commence our work we shall always find ourselves in barren, circumstances and meet with constant disappointment. Satisfaction and the real riches of life must be earned by working in the NOW.

* * * There are too many people trying to apply new thought as a charm. They seek to use it as a superstitious colored mammy uses a rabbit foot. They hope new thought will "turn up" something for them while they rest and bask in the sunshine, without effort. And when nothing unusual happens, such people throw away the "charm" in disgust and say, "There's nothing in it." Or they write long,

long letters to supposed new thought experts, seeking for further advice how to apply the "charm."

* * * New thought can assist you in your work, but nothing can save you without work. The principles of life will not demonstrate themselves. You must demonstrate them by constant work. The truth that two and two make four is of no especial benefit to you until you have demonstrated and applied the truth in your own work. So it is with all truth.

* * * The new thought can give you some valuable wisdom in regard to building your life, but you have got to go ahead and do the building. The Divine Principle will not lift you up by your boot straps and set you down in paradise. It *will* guide you into an orderly, productive life if you admit it into your consciousness under all circumstances.

* * * Life is a great business. It should be conducted in an orderly, systematic manner like any other business. Don't drift. Don't let your life run at loose ends. Don't fritter life away on vague repinings, in useless, mental loafing (without "inviting your soul"). Franklin's advice in business, "Drive thy business or thy business will drive thee" is good to apply to life. Don't wait for "fate" and "circumstances" (alias the Law) to crowd you and buffet you. *Live constructively.* Weave into your life the things you *desire.* Weave in strength, substance, character, concentration. Leave out doubt, useless idling, and the seeking some one to live your life for you.

* * * Alfred Henry Lewis has a good article in December *Human Life* regarding President Taft and his recent journey. Alfred Henry thinks Mr. Taft is a little too easy going with the enemies of the commonweal, and also a little given to doing things for effect—posing as it were. A few more months will tell the story. It looks now as if the public were going to get bested by greedy corporations, but thanks to a wide-awake press this is not so easy of accomplishment as it was a few years ago. The work of the Ballingers was opened to public inspection before it became very far involved. There may be graft abroad, but the public is pretty well informed regarding much of it. An unmuzzled press is the greatest safeguard of the people's interests in any country. Give your support to those magazines like *Collier's, Success, Everybody's,* etc., which speak the truth even though it offend the powerful pirates of business.

Appreciation.

By Augustus Wittfield.

We strive for fame;
'Tis fleeting.
We strive for gain,
Ne'er greeting
The little God of joy.
Our gods are gods of measure,
They grant us what we treasure,
Make mad, and then destroy.
A God of wrath
Is tragic;
A God of love
Is magic
If faith holds no alloy.
So, false gods let us banish
False living, soon, will vanish
Nor linger to annoy.
Life grants to all
A measure
Of labor, love,
And pleasure,
The trinity of joy.
Ours is the joy of living
If the gifts of Nature's giving
We rightfully employ.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department. *Conducted by the Editor.*

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. —EDITORS.

Success Letter No. 221.

So you want to know what made success for *me?* Well, I folded letters once, addressed envelopes, did clerical work, was a stenographer, a secretary to a big man, and then became a manager. All the while six p. m. was my goal. Suddenly this flashed not only o'er me, but through my sky piece, "Say, old pal, you are awake just fifteen hours. You eat for three, you devote three to incidentals, and *nine to work.* Ah, I'll get fun out of mine; I'll make my work my fun. I'll surround myself with the one thought that I am necessary to the work, or I'll hike tall timber-ward." And so I succeeded. Money? That came, too, but I see that the best of us sleep but seven nights each week, and those who eat oftener than three times a day take enforced vacations in sanitariums instead of camps. Don't you think I *am* successful?—EVANS WALSH.

Success Letter No. 222.

We win success when we realize that thought is power. There is one great law governing all things—the law of evolution. The thoughts we think, be they good or bad, evolve in the direction they are sent. Fear has the same power as hope. What we fear, we acknowledge its power, and thereby evolve the very thing we *do not want.* "What I feared has come upon me." (Job.)

Thoughts are things not yet solidified. The greater the rapidity of motion, the greater the density. The greater faith we have in a thought, a desire, the greater momentum we thought. It may make or mar our lives. All is give it, and the sooner realized. The great stress Christ gave to faith is true. "By faith ye can remove mountains." Faith *must be absolute.* It is only by our doubting, our lack of faith, that we keep back that which belongs to us. God is a blind God, and can only evolve through man. God in nature remains the same, and only reaches greater perfection through man's hand. Our bodies are only a temple for the indwelling God: a tool in God's hands. He expresses through us, and only as our objective senses can understand and interpret, can He express the perfection that He is.

So in holding our ideals. See only the ultimate goal we wish to reach. Not the steps along the way, nor ever saying it shall come thus or so. Know that the God within knows the best way.

Then again, be sure the ideal you hold is the goal you *really desire.* I have known those to stop short just before it is reached, thinking to buy their way through the remainder of the way. They found themselves with their gold, knocking at a barred gate. Money is only a means to an end. It may buy all else, but there is one thing it cannot purchase—and that is happiness.

I believe that our longings, our heartfelt desires, is God, calling for His own and is that needed to bring our lives into greater perfection. All things are possible. The mistakes we make are in interpreting our desires, also in designating *the way* they shall come, forgetting there is an all-wise God that knows the *best* way. "Trust the current that knows its way." In giving thought to the way *we* think the best way, we often steer the best from its course, hence disappointment. "Seek ye first the Kingdom and its righteousness (right living) and all these things shall be added unto you." Man has so long preverted nature (steered God from His right course), hence a world of chaos and misery. Man is the only creature that has been given the power to choose his own way. The power is not in the body, but in mind. By his own objective thought can he guide the wheel that may carry him whither he will. Unconscious, unguided thought has the same power as directed Good. Evil is but the good misdirected.—I. M. E., Portage, Wash.

Success Letter No. 223.

To me success implies being natural and at-one with infinite life, poised and self-mastered. Born, bred and disciplined in the church of England, it was indeed difficult for me to break away from prayer books, formulas, and the self-humiliation which orthodoxy imposes upon its members. I knew I wanted something, something that seemed unobtainable from any exterior source. I studied the scriptures, argued, and alternately doubted and believed, repented, pleaded with and bombarded with prayers the orthodox throne of grace which I fancied located on some far-away planet, star or system. But no satisfaction. I knew one thing, I was in earnest, but I also knew that I was an absolute failure in life. My rector told me that it was evidently God's holy will, and that I must be submissive to His divine will, to which I replied: "Never, I will not. I do not believe that, for 'God is love.'" Amid all this chaotic condition of doubt, selfishness and ignorance, as well as uncertainty, I sighed and longed for brighter things and enlightenment. I determined to seek the pearl of great price within or without, and finding it not to die a monument to faithful pursuit. Just at this time I chanced to pick up a portion of *Nautilus,* which I read and reread with great eagerness, and through a friend I got hold of a few copies of the works of Mrs. Ella Wheeler Wilcox, and later a copy of that splendid book, Bruce McClelland's "Prosperity Through Thought Force." At first it seemed sacrilege to even dream that the remedy lay within. Soon I began to see the light. I determined, stronger than ever, "I can and I will succeed," all the while holding "courage, poise, health, prosperity and success" as attributes peculiarly mine by birthright which I here and now claimed; and I found the pearl of great price. I became a Columbus of the great inner world of mind, and from a sick, whining, doubting, selfish man, I became a monument of health, successful, contented, a lover of my fellowmen, realizing health, happiness and sufficiency. The indomitable "I can and I will succeed" is truly verified in my life. —B. CHARLES BROOKE, Mexico.

Success Letter No. 224.

In my experience all genuine success, no matter in what direction, is obtained through completely united concentration of desire. In order to achieve success we must feel within us an unfaltering conviction that the goal we are pursuing is one which, when we have reached it, will afford us opportunity to be of real service in the world. To keep one's word to oneself as faithfully as to others is another indispensable requisite without which no amount of ordinary diligence and conscientiousness will ever await to secure the prize at which we are aiming. Our world is what we may choose to make it regardless of any world or number of worlds outside. Success is reached by all who feel inwardly satisfied that life to them means something more than mere existence. It makes no difference to the working of unchanging law whether our ideals are high or low, aims lofty or sordid, we shall assuredly reach our deliberately selected goal, whatever it may be, if we keep it steadily before our mental vision and refuse to let any condition shake our confidence in the final assurance that we are sure to reach it. Success is a state of mind not an eternal circumstance. Therefore, the truly successful carry success within them at all times in all sorts of weather and their own success helps all who journey with them to tread the same successful pathway.—W J. COLVILLE.

Success Letter No. 225.

I believe it is impossible for any person to achieve the highest success while constantly living in an atmosphere of discord and inharmony. Several years ago, a cousin of mine told me she thought it was possible for *one* person to create an atmosphere of love and peace even in the most inharmonious family, if that one set about it in the right way, working faithfully and persistently. My cousin demonstrated the truth of this principle in the midst of a very uncongenial group of her husband's relatives. Their home life never became *ideal,* but she succeeded in making it pleasant and peaceful; and at the end of two years, her husband's family withdrew of their own accord, without any hard feelings or unpleasantness.

I resolved to test this principle in my own life. The chief element of discord in our family was my father. He was a man of good mental forces and strong affections, but very quick-tempered, unreasonable, obstinate, conceited, thoroughly selfish and utterly lacking in self-control. He had made my mother's life very hard and unhappy, and as I idolized her, this made his character all the more unlovable to me. At times I felt as if I almost hated him. When I began to work on this problem five years ago, my father was then seventy years old. I took for my motto, "Love

is the only power." Often I prayed for my father and silently declared that he loved each one of us truly and unselfishly. I tried to see him as God sees him, with perfected character. The hardest struggle was to train myself really to love him. I prayed that God would make me conscious of that Divine Love with which Christ loved even His enemies, and then I proceeded to *act* just as if I already felt that love in my heart. In every word and deed, and by continued demonstrations of affection, I sought to make my father feel that I loved him. He was pleased and thought that at last I was beginning to appreciate him. But gradually a different spirit became manifest in his life. He exercised more self-control, and tried to be unselfish and helpful in the home. Last winter he told me that he felt so dissatisfied with his own life, that he wanted me to help him to grow better. He also said that my Christ-like life had been a great help and inspiration to him. Wasn't that a beautiful reward for my efforts? I realize that our problem is not entirely solved, but we have made so much progress, that I feel sure victory will eventually be ours. I am now declaring for father, the powerlessness of these life-long habits to hold him in bondage. For myself, I have taken Paul's motto, "None of these things move me," and am beginning not even to feel annoyed when unpleasant things are said or done in the home. It is wonderful how calm and happy we can be when we let the Spirit of Love rule in our hearts and minds.—HELEN, Cashmere, Wash.

There are heaps of success in the world—heaps and heaps. Last month, we received about a score of Success Letters! People are successful, and are passing the word on. If your letter does not appear promptly, look for until it does. M. R. H., of Jeffersonville, Pa., who wrote Success Letter No. 220, in our December issue, is awarded the prize for that month. If she writes us the two subscriptions will be sent wherever she wants them sent.

I have been away for some time, besides moving. On my return I found the NAUTILUS. *I cannot tell you how much I enjoyed it. It is positively invigorating and your style of writing and ideas are simply great.*

Every woman ought to read your book and then get up and accomplish things. You helped me tremendously and I thank you ever so much.—MAUD ROBINSON TOOMBS, N. Y.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it; Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws, that Show the way the Clean Winds blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

But to sleep outdoors summer and winter. No one knows the joy until he has tried it. To feel the play of the winds of heaven over your face, and to breathe the crisp, snappy night air. It's great, I can tell you. "Don't you freeze?" people ask me. I don't know why the idea of sleeping outdoors should always be associated with sleeping cold or suffering. I sleep as warm out in my bed as I ever did in any steam heated room, and far more comfortably. Sleeping outside doesn't mean lying down on the ground behind a log, and shivering the night through, as so many seem to think. You heat your bed up, of course, with hot water bags before you get into it; in very cold weather use as many bags as needed to keep you comfortable. Have plenty of good heavy blankets and a silk or woolen cap for your ears in zero weather. Perhaps I might tell you about my hot water bags. They cost me twelve cents apiece and last from a year to two years. I buy them from the American Can Company. They are simply gallon tin cans with slot screw caps, used I think generally for olive oil. Fill the can with boiling water, then put it in a cloth bag or wrap it in newspapers, and that's all there is to it. Put your can or as many of them as you need in your bed an hour or so before bedtime. These "bags" will be warm next morning.—*Bruce Calvert in The Open Road.*

Columbus, O., Nov. 6.—Can you imagine a nice, gentle old lady of seventy-nine years, wearing spectacles and with gray hair smoothed over her forehead, suddenly rising from her seat and exclaiming: "Wahoo! Wahoo! Rip! Zip! Bazoo! I yell! I yell! For O. S. U.!" Would sound rather peculiar, wouldn't it? Well, that's just what Mrs. A. D. Winship of Racine, Wis., does every time there's a football game here, for she's one of the most enthusiastic freshmen in the school (Ohio State University). There are not many college freshmen aged seventy-nine, and no other woman that old in school at all, so Mrs. Winship has a distinction that she knows is remarkable. But it's very easy to explain why, when most people are thinking of entering their second childhood, that she is just starting

to win an A. B. degree. Two years ago she visited friends here and attended a lecture on psychology by one of the professors at the university. It was her hobby—this study of the mind. She always had been interested in the material effect of a mental effort. She had a dream that generally only comes to a person in youth; it was a dream of knowledge. She has registered this year for two courses in psychology and one in English literature. She has no dread of examinations and is an ardent rooter for the football eleven. She attends all the games. Mrs. Winship is living in the now and in the future. She says she will live long past eighty-three. If she reaches that age and all goes well, she will get her diploma.—*Grand Rapids Herald.*

I send you the following taken from *The Kankakee Telepsychist*, a wireless medium of new thought, for "The Way the Wind Blows:"

"'Lizabeth, in *The Nautilus*, ever at the fore, conspicuously calls attention to successful vasectomies in state reformation. Let her also call attention to the fact that the Pacific Coast states are throwing safeguards around marriages of those venereally diseased, and habitual drunkards. We know from our own institutions here that a large percentage of committals are due to latter causes. A law dealing with vasectomy was introduced but not passed at last session of legislature." —H. S. LeValley, Kankakee, Ill.

President Roosevelt's country-life commission has lately made public its careful and interesting report. It asserts, of course, that agriculture is generally profitable, and the conditions of rural life are steadily improving. Still the farm is less profitable as a business, and less attractive as a place of residence, than it should be.

Many farms do not pay because of bad roads and unintelligent cultivation, ending in soil exhaustion. Properly built roads, crop rotations, persistent maintenance of soil fertility, are fundamentally necessary. The commission also finds, in some districts, speculative holding of land, control of streams and water-power by interests which prevent the farmer from utilizing these natural assets, and soil destruction following wasteful deforestation.

A parcel post, postal savings bank, a thorough study of taxation and the tariff as it bears on the agriculturalist, and an extension of the principle of reciprocity are specific recommendations which the commission makes. It insists, too, on the importance of an understanding of the elements of hygiene and sanitation, and on the necessity of improving the rural schools by introducing practical methods of instruction similar to those so successful in the agricultural colleges.

The problem of farm labor, it is believed, can be met only by smaller holdings and more systematic tillage,—intensive farming, in short, —for which many hired hands are not needed. Incidentally, it is noted that in the older parts of the country, immigrants, accustomed at home to this sort of cultivation, are gradually dispossessing the native stock.

Not the least important subject discussed is woman's place on the farm. The old household industries having been taken over by the factories, the woman finds her life more than ever one of routine. An increased share in the lighter field and garden-work, social organizations, like reading and study-clubs, and such conveniences as telephones and running water are mentioned as things which help to make country life more attractive to active and capable girls and women.—*Youth's Companion.*

The sudden, unexpected prominence of Gen. F. D. Grant as a possible prohibition candidate for the presidency is explained by his alleged statement in an interview: "If I could, by offering my body as a sacrifice, free this country from this fell cancer, the demon drink, I'd thank the Almighty for the privilege of doing it. If I had the greatest appointive power in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotalism." Such tests for office would be novel, under the constitution, and many place-hunters would fall by the wayside if General Grant were in the White House.—*Springfield Republican.*

The city of Portland (Oregon) has set a good example for other cities to follow. It has pensioned three of its superannuated horses in the service of the fire department. This is a step in the right direction, and an evidence of humane progress.—*World's Advance Thought.*

In Boston the school committee has ordered that all high school pupils, girls included, must, beginning this year, seek public bathing places in the city and suburbs and there under the eye of swimming instructors give satisfactory evidence that they are able to swim. These instructors, who will be the regular bathing masters appointed by the city or state, will sign a certificate provided for the purpose by the director of hygiene in the schools, which will be accepted by the school board as proof of the prowess of the scholar as a swimmer. The school board will then award one or two points as the occasion may require, which will be counted toward the final graduation marks of the pupil.—*Holyoke Transcript.*

The Anti-Alcoholic Congress, that has been meeting in London, is rushing to the aid of the inebriate. The old idea was to make him good by punishing him; the new idea is to help him to reform himself. Special attention is to be given to the drunken wayfarer to keep him out of the clutches of the law. Police officers will be encouraged, not to arrest him, but to take him to refuges provided for such cases, where he will be cared for and given medical treatment. In other words, drunkenness is treated, not as a crime, but as a disease. The treatment seems like coddling. So it is. But if coddling is likely to help, why not try it?—*Boston Herald.*



"Oh, wad some power the giftie gie us
To see oursel's as ithers see us!
"It wad frae mony a blunder free us,
And "foolish notion."

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the 1001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people.

Welcome, all! ELIZABETH TOWNE.

L. L. C.—You ask where you can get an education along mechanical lines by working your way through a school. There are opportunities in all of the big universities for this, especially in the institutions and and universities of New York, Philadelphia, Chicago and Boston. There are varied kinds of work that are given deserving students, as well as funds, scholarships, prizes, etc., etc. But if it is impossible for you to enter a large university, the Valparaiso University of Valparaiso, Ind., is, I understand, a very excellent school for students who desire to be self-supporting through their courses. Write direct and they will be able to aid you with details. And if this fails, the correspondence school is, if rightly pursued, quite as efficient for a mechanical education as is a college. You can complete their work in a year of evenings at home if you go at it in the right way. Since you will have no one but yourself to jog you along, you will have to depend entirely on your own ambition—and that is an excellent thing in connection with a young man's education nowadays.

O. G.—Don't imagine for a moment that the new leading and inspiration you get is from *spirits*. It is from THE SPIRIT. Don't allow any medium notions to sidetrack you from that direct communication with the spirit, without any intermediaries. If you put your faith in spirits, you will miss the point in the end. PUT YOUR FAITH IN YOURSELF AND GOD AS ONE and all sufficient. And don't pin your faith on "symbols." Remember they are other people's "symbols" and not yours. What you need in the way of direction and inspiration, God will speak direct *to your own heart*. Not through somebody else's to you. Spirits out of the flesh are no more good guides than spirits in the flesh. And you know that the spirits in some flesh are the kind that come over the bar! Put your trust in the good within *you*, where God and good dwell.

F. J.—My dear girl, as nearly as I can make our from your letter, your hand is against every man in your community. In other words, you see nothing but evil, and sordidness about you. You make friends with nothing. Consequently everybody has it in for you! You are getting just what you give! This is what I sense from your letter. Right about, face! Begin to look for the good in everything about you, and in every person about you, and look for opportunities to do the kind thing, say the kind word. Send out *love*. Read the Solar Plexus book, a little at a time every day for the next two or three months. Get into the spirit of it and *shine!* Think love to everybody and everything, and to all of your environment. Be still and know that health, happiness, and success are yours, and that all the world is glad to help you realize it. *Make friends!* I do not know a thing about whether you could make a success of the mail order business or not. Nobody knows that but you. If you can see your way, and if you have faith in yourself, then try it. You must ask *yourself* how to do these things, and wait for your answer from yourself. No human being can successfully advise you in such matters. Your own inner consciousness is full of all wisdom, waiting for you to call upon it. Listen to it and be still until it speaks.

E. M.—The only way to keep your love is to give it up! Every bit of jealousy of his attentions, and every bit of brooding and fretting tends to cut off the attraction between you. The only way I can see for you to do is to assume that it *is* cut off, and that you are going to be a happy and useful woman all by yourself. Get interested in being useful to the world, to other people besides this man. Remember always that all things work for good to you and to him. And forget not that love is for the lover—that the reward of loving is to love. Remember that you have already received your reward for love, in the joy you have had. Nothing else is due you! Anything else that comes is a *pure gift*. You don't "deserve" ANYTHING! In other words, you are getting your deserts in full in loving, and your unhappiness is the reward of *claiming things and people*. You have got to *let go* everything, and give all without claiming anything in return,—not even a smile. That is your *only chance* of keeping that man's love.

So give it up right away, and live your own life usefully and happily. If you do this, there is a *chance* that the attraction will grow strong again and hold him. But it is only a chance, and you have got to live as though there were *no* chance at all. The first principle of new thought is RESIGNATION. That is the lesson you must learn. Next comes consecration, to ALL-Good. Not until these lessons are thoroughly learned do you begin to command your life and your environment. Keep this answer of mine; read it over to yourself several times every day for the next month or two. Especially be sure to read it the first thing in the morning, and the last thing at night. Read it slowly and try to think and feel with it. Read the "Solar Plexus" book a little at a time for a month or two. Get into the spirit of it and *shine!* Live love and never mind what anybody else lives. The reward of love lies in the loving. The crown of love comes through being loved. But never can you enjoy the crown until you have first learned to wear with all peace whatever crosses there may be to your loving. In other words —self-command is the key. Go in to win and stick to it. My Good Will is with you for the realization of *Peace* and usefulness.

L. W.—Your blues come from either the monotony of your life on the farm, or else from working yourself too hard, so that your vitality is depleted. Guard both these points and you will be all right, with the aid of your new thought. *Don't allow* circumstances nor the fear of not satisfying husband or relatives, to drive you into too steady work. Let your husband hire help for what work you cannot do, or let it go undone. See that you get plenty of rest time *every* day. Health, happiness and success are yours. Regulate your living so you can realize them. What shall it profit a slender woman to please a husky husband by overmuch work, and lose her own love and peace and health thereby? What does it profit him?

Cured!

Over the land and over the sea
He traveled in search of health;
On doctors of great and grand degree
He lavished a load of wealth.
Each one had a new Latin name to give,
And all of them said he could not live.

Returning to curse his luckless fate,
He came beneath the spell
Of one who purged his heart of hate,
And straightway he was well!
"Stop Hate! Take Love!"—not a syllable more—
Was the only prescription that could restore.

—Jack Opdycke.

Little Visits

A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

The Children for World Peace:—

I do not see *Nautilus* regularly but picked up the December issue this morning in a friend's studio, and saw your demand "For World Peace." This is the greatest idea that has been turned loose in the world for a long time. It should be systematically presented to the school children of this whole country in a way to arouse their enthusiasm, until their demand for its fulfillment should become irresistible. Yours for this Great Idea.—ALICE G. HERRING, Huntington Chambers, Boston, Mass.

Where the Treasure Is:—

If all the people who are longing for love and tender sympathy and companionship were put on one side of the earth, and all those who have these things were put on the other, the world would tip up so quick that it would disorganize the entire universe.

The letters that have come to me since my articles on Omar Khayyam appeared in the *Nautilus*, the sad letters and the glad letters, show the immensity of the world-cry, "Oh, God! I have been so long alone. Give me companionship for my soul!" It is wonderful, the unrest of the people, the stretching of empty hands and the heart-cry. It shows such a great desire for higher, better things. No longer are we satisfied with the lesser pleasures, we want, we demand, joy.

Do you see to what it is pointing? To what is coming? To actual living in joy. Nothing can or will stop the steady surge of Nature towards the goal. Nature is the servant of the people. God, Good, Spirit, Over-Soul, whatever you wish to call it, is developing in the hearts of human beings, and the result is inevitable.

Dear, when you feel that longing for "the other," remember this: There is no dream without the desire, no desire without the power of realization. We have heard repeated again and again that "your own will come to you," until it seems to have lost its vivid meaning and we have watched and waited until we have almost despaired; but what of it? "The soul and God stand sure."

"Ye know not in what hour the Son of Man cometh." What does that mean? The Son of Man is the Christ, or the power of the spirit within you. The Christ is our great example, drawing His power from God. What is to hinder us from drawing our help and sustenance from the same source? Slow? Of course it is slow. What is worth having is usually slow of development. Unanswered? *Your* prayer? Never! "Where the treasure

is, there will the heart be also." Where is your treasure? *In your own soul.*

Now, when you are lonely and your very soul cries out for your own, remember that the picture is safe in its home in your heart, your mind. Treasure it, love it, develop it. It is your business to actually *magnify* the Lord, to actually enlarge your knowledge of His power and willingness to serve you. Then, when you have made your picture vividly life-like, when your house is ready, you will welcome the Guest, your guest of love.

Some Dress Hints:—

I have been greatly interested in yours and Mrs. Cooke's articles on dress reform, and want to tell the *Nautilus* sisters some of my inventions in that line.

For every day wear, I remove the front stays of an old corset, and sew on hooks and eyes, then attach suspenders to the front for stocking supporters. (You can buy them already to pin on at any dry goods store for a dime.) I find this a very comfortable and useful garment.

And for house dresses in summer I have invented a kind of cross between a big-sleeved apron and a "Mother Hubbard," which I like very well. I think the short yoke is cooler for warm weather than the empire. I tear off four widths of calico the length desired for short yoke and cross gore two of them the opposite way, then put a plain breadth before and one behind, and a gore on each side of the plain front and back, with the bias seam under each arm, round out places for the arm and put the opening at the back (as it does not look so much like a maternity gown as opened in front), then attach straps at the back to hold it back, when stooping over it does not fall forward so much. And really if made neatly it is a pretty work-a-day gown. I also stitch a pocket on right side of front for handkerchief.

I have an oil cloth apron made after the fashion of a butcher's apron that I wear when washing dishes and the like.

With best of wishes to the *Nautilus* and its editors, I am very truly yours.—SARAH E. SMALLEY.

Persistently and Confidently Desired:—

I must tell you how much I enjoyed the November *Nautilus,* and I think the magazine has improved so much during the past year. The first copy I ever saw was given me by a friend last spring, and it did not appeal to me at all, but there have been messages for me in the last few issues for I was impelled by one of those unaccountable impulses to buy the August number, and have been eager for each number since then. Your editorial is very interesting, especially the parts telling of your trip West, for travel is my delight, and I can sympathize with every inch of that ride in the Packard touring car, for I have done at least half that many miles in a seven passenger Packard around the Eastern part of this state. My own car is a little Maxwell runabout, and my friends call it my "New Thought Auto" for without knowing how I was ever going to get it, I "persistently desired" and "confidently expected" until it came. There is much that I must accomplish in life—lots of lost years to make up, and I want everything that will help me to a full understanding of the new thought. There, I forgot how personal I was being until it occurred to me that you might never see this, and if you do, it will doubtless be one of hundreds that will claim your time and attention. Trusting that you really are human and care for words of appreciation as well as for subscriptions, and thanking you for the messages that came through *The Nautilus.*—J. A., Los Angeles.

Justly Proud of Her Father:

I am sending you a picture of my father, taken with his little grandson. He is R. Woodbury Allen, seventy-nine years old last March; has been a new thoughter for several years (I mail him a copy of the *Nautilus* each month); reads and writes without glasses, and as you will see by the picture, no sign of baldness whatever. I often wish he would write for



R. Woodberry Allen and Grandchild. of Teford, England.

some new thought magazine, for he has a fine mind, and expresses his thoughts in such understandable language. I quote from a recent letter received: "I believe we are just on the eve of some great discovery, either a higher

use of electricity or the discovery of some yet unknown power. Man has yet to achieve powers by which he can excel all below him; can beat the flying bird, and the swimming fish. Some brain will soon find something that will *attract* electricity so that the flying machine can gather it as he flies. Man, with all his boasted knowledge, has hardly touched the things of Nature's limitless possibilities, and to me there is *nothing above Nature.*"—R. W. A.

Thanks for taking the time to read the above and wishing you, and all who help to make *The Nautilus* so interesting and so helpful and empowering. I knew you would enjoy looking at my father, for he is one of us.—ALICE A. WILEY, Seattle, Wash.

Here is the picture of Alice Wiley's father—R. Woodbury Allen, of Teford, London—taken from a postal card. Use a reading glass and enjoy it! We hope Mr. Allen will write something for us, and we thank Alice for introducing him. E. T.)

Finds the New Thought Center:—

My Dear Mrs. Towne: I want to make my first contribution to this column by telling a true story. Will you receive me? I am holding meetings here every Monday afternoon, and on my door I have a card which reads "New Thought Center." The woman who sweeps and cleans for me saw the card, and wondered what it meant and I told her. She is a poor ignorant woman, but she grasped the truth at once—her simple faith astonished me. She said, "When my husband comes in the house drunk again, I will not scold him, but will say to myself, 'New Thought Center,'" and she put her hand on her heart and drew a long breath, saying over and over again, "New Thought Center" and the look on her face of rapture, showed she had recognized the power within to help her in her struggle with adversity. If I have done no other good in holding my New Thought meetings—surely I am rewarded when I know that one soul has grasped the underlying principle of our glorious philosophy and made it manifest in her life.—EMMA THWING, 312 Center Street, Newton, Mass.

In Re Oklahoma and Saloons:—

I have just finished your delightful "write up" of Oklahoma City, and enjoyed reading it very much. I wish to ask why did you leave out telling the most important factor of Oklahoma's greatness (prosperity, her beautiful homes, good school system, etc.), and that is that SHE HAS NO SALOONS?

In my humble opinion that is the principal reason why Oklahoma has all of the comforts you speak of, in your splendid article, and I think you should have called atention to that fact.—HAL MEDLIN, Fort Worth, Texas.

An Appendicitis Cure:—

I just want to give you a little of my experience of the past few months. It may help some readers of the *Nautilus.* I had an attack of appendicitis some seven years ago but escaped without an operation. I have many times had a renewal of the swelling and pain in my right side. My wife together with my friends advised an operation. But some eighteen months ago I lived on a strict vegetarian diet and was healthy, happier and free from any attacks. Now I had reached a crisis when something must be done. So I steadfastly, against the advice of those who thought they were in a position to know, refused all meat, beef, pork, lamb, and the whole meat regime; quit tea and coffee. Have drank nothing but milk and kept strictly to vegetables with the result the swelling has disappeared together with the pains. And this time there will be no going back, there being evidence enough in spite of all the unbelief to the contrary. I might add I have received much benefit from the books I have received from you at various times. It is now five years since I first hit upon the new thought philosophy. There has been many ups and downs, but altogether I am stronger morally, mentally and physically.—HENRY BARNES, New Bedford, Mass.

Passed Her Exams:—

I feel that I have a right to begin my letter like that for I have "known" you so long, having taken *Nautilus* since it was a four page paper, and I must tell you something! My daughter will graduate in a young ladies' academy in Houston in June. She was writing home and worrying about her examinations, when here came the May *Nautilus* with Florence Morse Kingsley's "Mother Thoughts." I began applying them to her case at once and glorious news, received a letter today saying, "Hurrah! mama, exams are over and I went through just fine." Then she added that the principal was so pleased with them that she gave them a 12 o'clock luncheon and at night a box party to one of the theaters. The principal also sent me a report and my daughter received 100% in everything. So far so good, but oh! Elizabeth, Elizabeth, why could it not have been two years ago this May that you and William took your trip to Los Angeles, for then my daughter and I spent three weeks there, and would have enjoyed so much seeing and hearing you and William there. This is such a little out of the way place that no one ever comes here and in fact I am the only "new thoughter" here and have to read and think all by "my lonesome." Even my husband says he "would rather see the devil come into the house than one of those 'unities'," and by "unities" he means *Unity, Nautilus,* or any other new thought book or paper. So you see I have rather an uphill road of it, but have taken *Unity* since 1898, and *Nautilus* almost as long, so you see I am sticking to it. Wishing you both a very pleasant and enjoyable trip and a safe return home, will say God bless you both and Florence Kingsley for her timely helps and all the girls.—MRS. T. J. BALL, Sabine, Tex.

That Sixth Sense:—

At last, to use a legal term, science beyond the possibility of a reasonable doubt has accepted as a fact the possession by man of a

sixth sense, a heritage that in time the whole race will accept as its just due. In fact this sixth sense is considered of no higher order as exhibited imperfectly in the few, than the imperfect articulation of our primitive ancestors. In the days when man, due to emotions of a low order, just gave vent to cries, sounds, etc., gradually at first in the few developing into speech, these then highly gifted ones were looked upon by their more ignorant and unfortunate brethren in the same way the present society views the psychic in his or her exhibition of so-called sixth sense powers. The pineal gland, to which the ancients ascribed the seat of the soul, is now known to be simply a "vestige" left over from a former state of being.

And there is no doubt but in the far future that psychic exhibition of semi-weakness will give way to a grander and nobler intellectual development when in clairvoyancy and the like will be succeeded by perfect judgment, every cause bringing its desired result. To speak plain there is no difference between the procedure of a good brainy business man of success, a follower of "new thought" teachings wherein we will and auto-suggest and the clairvoyant.

The psychic is really an evidence of atavistic weakness, when instead of logically planning like in the sequential value of numbers he emotionally states a future fact willy nilly. Clairvoyancy is due to a state of brain cell disco-ordination, molecules and cells in certain brain areas vibrating more rapidly than in the normal state of being and hence expanding and coming into semi-unison with higher cosmic focus.

This gives us our conception that matter is retarded motion, from which we draw the inference that the spirit is the finer and higher rate of vibration and matter is the slower and lower. For the benefit of readers who may take exception the writer will state that he is a clairvoyant and is also "telepsychic" and for twenty-five years has been watching and analyzing his own clairvoyancy. From years of study of fish, flesh and fowl he can authoritatively state that common Plymouth Rock hens induce telepathic receptivity, which has been verified not only directly but from a deferred percipience standpoint of view and so we reach up into the vast unknown and draw down evidences of the Creator's great love for all.—H. S. LeValley, editor "The Kaukaku Telepsychist."

Was It Clairvoyance?—

May I ask the kind "recording angel" to jot down a few words from a stranger? I believe the bit of experience here given is unique of its kind. I will be as brief as possible. It was in the time of a long series of severe storms along this Pacific coast, and the railroads were in a bad condition, making travel slow, disagreeable and somewhat dangerous. I had a sister somewhere on the road between Paso Pobles and Los Angeles, which caused my mind to concentrate on the condition of the roads over which she had to travel. I believe I thought a good deal about the roads in connection with her, and my sister-in-law and myself scanned all the papers daily for news of their condition. I think my mind was fully attuned to receive the message that came.

About 11 o'clock Sunday morning, while I was getting dinner alone in the house, a recollection seemed to dawn upon me of having read a newspaper article bearing these headlines, "Storm Stalls 12 Trains." Then came an account of storms and landslides and the holding at Santa Barbara of six trains from the north and as many from the south and the caring for 800 passengers at the hotels at the expense of the railroad company. The despatch further stated that later the lines were re-opened and trains began to leave Santa Barbara at ten minute intervals, etc. This article appeared in the Sunday S. F. *Chronicle* of February 14, and embraced five or six inches of space. A few more items were added. All of the statements made a full and clear impression on my mind. I distinctly remembered every detail of fact and phraseology and when my sister-in-law returned from church I began to pour forth the latest road news: How the passenger equipment of the S. P. Coast line was tied up at Santa Barbara; how 800 people were kept at the hotels in that place by the railroad company and so on. "Why! where did you get that news?" said she. And then I considered, "I think it must be in the local daily." But it was not in that paper, nor in any papers of the day before. I knew I could not find it, yet was equally sure I had read the news that morning. About three hours later when the storm-belated train arrived from San Francisco she and I together read the despatch to the *Chronicle* of the congested condition of the trains at Santa Barbara. We found the black headlines and the paragraphs just as I had related them to her.

It is a *positive fact* that I did not read with physical vision the article in that paper until about 3 p. m. It is equally true that this article stood out plainly in my mind at about 11 a. m., giving me a vivid impression of having read it before, which was an utter impossibility. Now, tell me, please, what is it? It is not thought transference, nor telepathy, or communication from one mind to another.

I would add that my sister, for whom I had some anxious thought, was not there, having passed over the road at an earlier date.—Anna W., Pacific Grove, Cal.

A Babe's Wisdom:—

A reader writes me and encloses several quaint little sayings of her five year old child. This is one which I think especially good. It is reminiscent of that line in "Hamlet," "Words without thoughts never to heaven go." The words of the child were: "Oh, Mother, I do not have to say my prayers out loud any more. I have found out that God hears my thinker." Somewhere the Bible says, "Out of the mouths of babes"—.—Elizabeth L. Valentine, Hicksville, L. I., N. Y.

(*Continued on Page 59.*)

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

BEHIND me is INFINITE POWER;
BEFORE me is Endless Possibility;
AROUND me is Boundless Opportunity;
WHY SHOULD I FEAR?

—Stella Stuart.

Results of Food.

Health and Natural Conditions Come from Right Feeding.

Man, physically, should be like a perfectly regulated machine, each part working easily in its appropriate place. A slight derangement causes undue friction and wear, and frequently ruins the entire system.

A well-known educator of Boston found a way to keep the brain and the body in that harmonious co-operation which makes a joy of living.

"Two years ago," she writes, "being in a condition of nervous exhaustion, I resigned my position as teacher, which I had held for over 40 years. Since then the entire rest has, of course, been a benefit, but the use of Grape-Nuts has removed one great cause of illness in the past, namely, constipation, and its attendant evils.

"I generally make my entire breakfast on a raw egg beaten into four spoonfuls of Grape-Nuts, with a little hot milk or hot water added. I like it extremely; my food assimilates, and my bowels take care of themselves. I find my brain power and physical endurance much greater and I know that the use of the Grape-Nuts has contributed largely to this result.

"It is with feelings of gratitude that I write this testimonial, and trust it may be the means of aiding others in their search for health."

Look in pkgs. for the little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

(*Continued from Page 58.*)

True Religious Freedom:—

We often impose upon ourselves hard tasks, thinking this is the way to please God, cutting out natural pleasures and saying, "See what I do!" But such methods are not truly religious. True religion is freedom in its fullest extent, boundless as the ocean, fresh as the morning dew, clear as the sky, pure as crystal, and as merry as the winking stars. Do you think God is pleased with a forced hatred of natural pleasures and a wilful blindness to the lovely sights which earth, sea and sky afford? No wonder our hearts sink within us if we believe thus of God.

Every exaggeration of another person is a violation of our own rights. We are all of one substance, one mind. We will not use our own thought on principles, on our given ability to comprehend. Therefore this lack of exercising our own minds make us bow down to others

(*Continued on Page 60.*)

Secret Worker.

The Plan Upon Which Coffee Operates.

Coffee is such a secret worker that it is not suspected as the cause of sickness or disease, but there is a very sure way to find out the truth.

A lady in Memphis gives an interesting experience her husband had with coffee. It seems that he had been using it for some time and was an invalid.

The physician in charge shrewdly suspected that coffee was the "Worm at the root of the tree," and ordered it discontinued with instructions to use Postum regularly in its place.

The wife says: "We found that was the true remedy for his stomach and heart trouble and we would have gladly paid a hundred times the amount of the doctor's charge when we found how wise his judgment was.

"The use of Postum instead of coffee was begun about a year ago, and it has made my husband a strong, well man. He has gained thirty-five pounds in that time and his stomach and heart trouble have all disappeared.

"The first time I prepared it I did not boil it long enough and he said there was something wrong with it. Sure enough it did taste very flat, but the next morning I followed directions carefully, boiling it for fifteen minutes, and he remarked, 'This is better than any of the old coffee.'

"We use Postum regularly and never tire of telling our friends of the benefit we have received from leaving off coffee."

Look for the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

(*Continued from Page 59.*)

and believe a good man is almost a God. By doing this we become abject slaves.

Every faculty that a man has which can be exalted to the highest degree, must be in subordination to his moral instinct, or ruin will follow as certain as foul air will breed pestilence.

To feel choice emotions, to have our sympathies deeply touched by others' afflictions is largely the gift of Nature. They are not virtue; virtue consists in moral principles acquired by defeating evil in every form within ourselves. He that overcometh and not he that boasts of his raptures and feelings will have the crown.—E. KNIGHT, Green Lake, Wash.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by S. Jay Kaufman unless otherwise signed.

—"Man-Woman, Know Thyself," by Dr. E. J. Bartholomew. A book that will appeal to students of physiology. Illustrated profusely. Substantially bound in cloth, 221 pages. Price $2.15, postpaid. The author, Chicago, Ill.

—"A New Christ," by Wallace D. Wattles, is a beautiful little book of fifty-five pages. The contents are of practical helpfulness, with a new view of Jesus and His work. Price 25c, The Author, Elwood, Ind.

—"Stop and Think," by Lee Roberts Andrews, author of "How to be Happy," "Under which King," etc. Little essays on business and the home. Paper covers, 50 pages. Price 25 cents. The Author, 1425 Ash Street, San Diego, Cal.

—"Through the Valley of the Shadow and Beyond," by Rose M. Carson. A book beautifully printed and bound, with numerous photographs purporting to be those of spirits. It is a so-called story of life in the next sphere. An artistic production of 340 large pages. Psychic World Publishing Company, Kansas City, Mo.

—"Family Aid," by Delia H. Horn, is a treatise in fiction on mental unrest. The thoughts advanced are based on the Bible on which the author evidently builds reliantly. It is simply told and would do nicely as an introduction to a Christian Scientist or new thought beginner. The Austin Publishing Company, of Rochester, publishes it at $1.00 in cloth, 188 pages.

—Three titles of the "Making the Best of Things" books by Alice Katharine Fallows, daughter of Bishop Fallows, of the Emmanuel Movement, ready in boards, 35 pages, 35c each, are "Mental Hygiene in Everyday Living," "The Point of View" and "A Talk on Relaxation." The language is non-technical, the ideas are big and practical, and are right in line with the theory of self-help through self-knowledge. Published by A. C. McClurg & Co., Chicago.

—"The Dore Lectures," by T. Troward, are nicely put out by Roger Brothers of 429 Sixth avenue, New York. They are a series of articles comparing the natural principles which govern the relation between mental action and material conditions, and for the student who desires to know just what mental science is this book should be recommended. Mr. Tro-

(*Continued on Page 62.*)

A New Book By C. D. Larson — "How Great Men Succeed"

will be issued from the press in a few days. It is one of the most important books by Mr. Larson and it fills a long felt want in the literature on Success. It is not a book of the conventional style of advice; but it goes right to the heart of the subject and shows THE HOW.

As you are familiar with Mr. Larson's writings and as a close follower of his work, you will want to read this book. From all indications "How Great Men Succeed" is going to have a big sale, and for that reason you should secure your copy before the first edition is exhausted.

HOW GREAT MEN SUCCEED

By Christian D. Larson

It contains the secret of the success of the great men of the ages, and shows how they have applied the essential principles in bringing about the realization of their deepest ambitions. Mr. Larson has touched rock bottom in his study of the great minds. In each case he found the same essentials. And it is of these essentials that he writes, showing how any one can apply them with the same effectiveness. The book is not one of fine spun theories —it is practical all through and written in Mr. Larson's own clear and vigorous style. Some of the subjects treated are:

Essentials to real permanent Success
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The human mind, its own dynamo
How to develop more power
The source of ambition
Ambition can be developed
Every ambition can be realized
The practical value of real faith and how developed
The meaning of desire
The value of persistent desire
Why persistent desire wins
What soul force is and how to use it
Two methods to produce results
How to combine them to secure the greatest efficiency
The real secret of Success

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(Continued on Page 70.)

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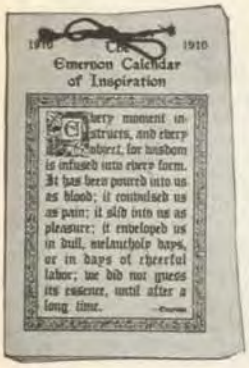
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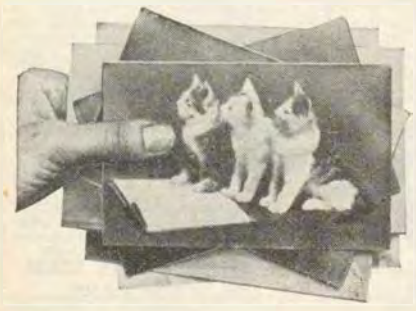


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"Causes of Bad Memory," by A. T. Story, is a brief statement of things to avoid if you would have a good memory.

"Overland 10,000 Miles." The second installment of traveling experiences by William E. Towne, relates the experiences of the editors in **The Rose City,** Portland, Ore., at Seattle and the Alaska-Yukon Exposition and in Yellowstone National Park.

The Astrology Department, by Dr. Derolli, contains his "lucky day list," for the next three months. He gives the general conditions and predictions for each day, whether good for business, travel, social intercourse, etc., according to astrology.

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MAKING THE MAN WHO CAN

BY WALLACE D. WATTLES.

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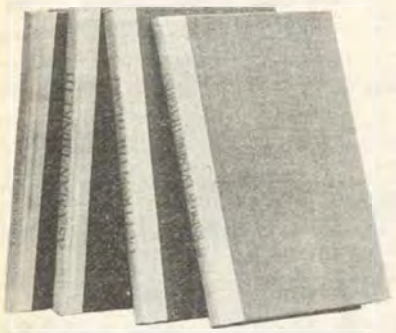
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